

CHURCH MANAGEMENT

A Journal of Parish Administration



*All we have willed or hoped or dreamed of good shall exist;
Not its semblance but itself; no beauty, nor good nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of the hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by and by.*

JUNE, 1930

VOL. VI. No. 9

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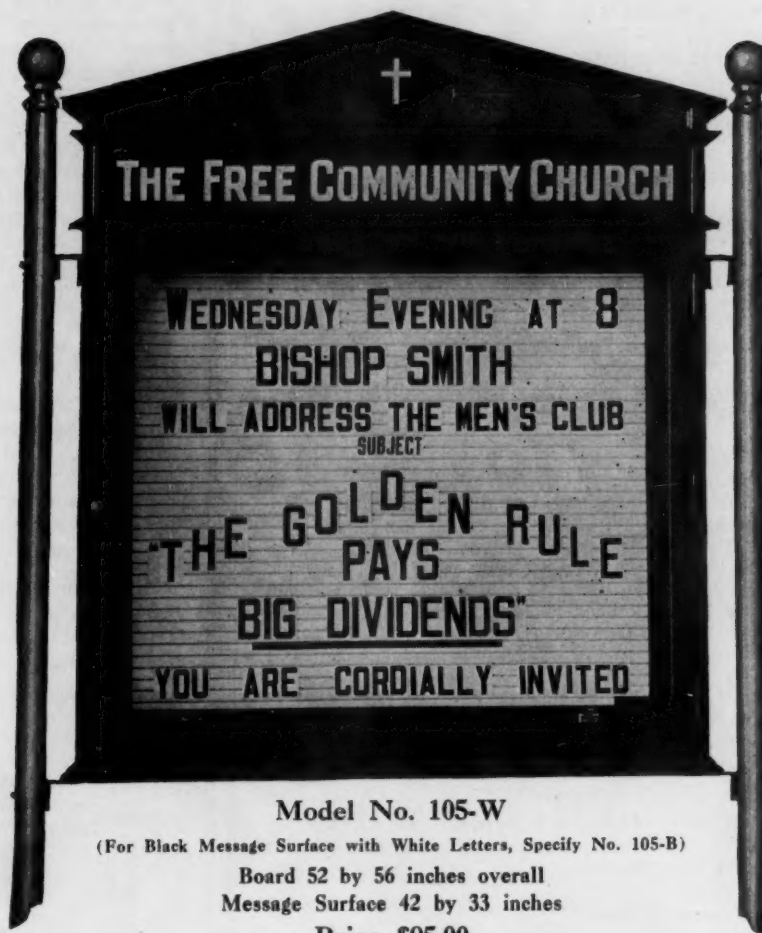
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The Editor's Drawer

CANDIDATING BY RADIO

Ralph Welles Keeler, pastor of Goodsell Memorial Methodist Episcopal Church, Brooklyn, New York, recently had an experience which suggests candidating possibilities to the ingenious minister. Dr. Keeler broadcasts many of his sermons over station WABC. One day, not so long ago, he received a letter from a man who introduced himself as the chairman of the pastoral relations committee of a church some miles away. In his search for a pastor he had heard Dr. Keeler preach via radio. So he called his entire committee together and they listened to him in the gentleman's home. They were so well pleased with the sermon that the chairman asked permission to take up with him the matter of accepting an appointment to their church.

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WILLIAM H. LEACH.



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Edward E. Buckow—Business Manager

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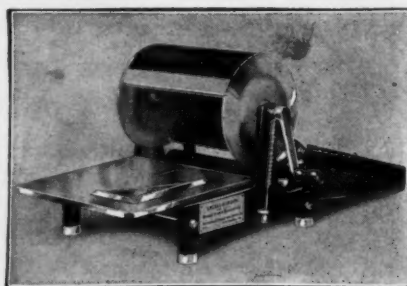
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VOLUME VI
NUMBER 9

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

JUNE
1930

Spiritual Voices In Modern Literature

By David A. MacLennan, Baltimore, Maryland

"NO MAN carries coals to Newcastle—to sell," avers Rudyard Kipling, coming to address a Scottish audience on the theme of Independence; "but if he wishes to discuss coal in the abstract, he will find Newcastle knows something about it." And so, too, with us here. My theme has to do with some of the more or less authentic voices of the spirit to be heard in our contemporary literature, and what we say must be in the nature of a mutual exchange of opinions on the literary fuel with which we fire our own souls, if not those of our hearers.

Obviously, any such discussion of the helpfulness which modern prose and poetry afford in the preparation of sermons presupposes a certain exalted, and it must be confessed somewhat unpopular, conception of preaching. In these days, we are all aware of the healthy reaction from ill-prepared and ill-shared services of worship. We have all felt the justice of much of the criticism directed against "the unpunctuated garrulity of Protestant worship." Talking at the Deity or at people does not constitute that fellowship with the Unseen which reinforces while it releases "the true light which lighteth every man."

Granting the urgency of recovering some of the lost radiance of our Christian religion by restoring the spirit of worship to our services (an heroic task when one is compelled to use a building boasting a Queen Anne front, a Mary Jane back, and a Victorian interior!), we need also to rediscover the primacy of the pulpit. "Give us more worship and less preaching, you know the cry—as for that, it is merely a parrot-cry. If worship is confessing sin, praising God, and glorifying Jesus as Lord—and what is it if it is not that?—how better can this be done than in a reverent address where the thoughts

In this first article the author discusses the place of fiction in the minister's reading and life. Next month the discussion will be continued with a study of the place of poetry, biography and drama. You will find many books suggested here which will help with the sermonic task.

of the people are uplifted, where conscience is stirred, and the sublime goodness of God is plainly exposed? "It may be the fault of my training and heritage," says James Black, "but to me preaching is the finest and fullest worship. Carlyle says that the essence of worship is 'transcendent wonder.' If so, preaching is transcendent worship. It lifts men to God's feet."

Let us confess in regard to this matter of preaching, that it does strike us as a curious and comic thing that a man should stand up and speak, arguing and expounding and exhorting. How many of us have been so almost overwhelmed with the idea of its preposterousness that we wonder why on earth we do it, and why on earth they endure it. It must have—as the biologists say—some survival value. Carlyle thought well of it:

"That a man stand there and speak of spiritual things to men, it is beautiful;—even in its greatest obscuration and decadence, it is among the beautifullest, most touching objects one sees on the earth. This Speaking Man has indeed, in these times, wandered terribly far from the point; has, alas, as it were, totally lost sight of the point, yet at bottom whom have we to compare with him? Of all public functionaries boarded and lodged on the Industry of Modern Europe is there one worthier of the board he has? A man even professing and never so languidly making still some endeavor, to save the souls of men: contrast him with a man professing to do little but shoot the partridges of men! I wish he could find the point again, this Speaking One; and stick to it with tenacity, with deadly energy; for there is need of him yet! The Speaking Function, this of Truth coming to us with a living voice, may in a living shape, and as a concrete practical exemplar; this, with all our Writing and Printing Functions, has a perennial place. Could he but find the point again

Turn to such a passage again and again for aid and comfort. To be sure, it leaves us puzzled. This, however, every man of us does know,—how again and again the poor thing that has left one's lips has been transfigured into a greater thing, into a quickening thing. And when one is told of these things one says quietly to oneself: I believe in the Holy Ghost. "You cannot make sense of it on any other hypothesis . . . it is the assumption on which we come together, that God is somehow, somewhere in this business, that makes it tolerable and sane and rational." Yet, in the indigo-hued atmosphere of a Monday morning, some will feel inclined to insist that evidently the Speaking One has missed the point altogether. But perhaps it is also because his work is short-circuited by a dead, unspiritual hearing. It was said of the "Old Vic", that great theater in a London working class district which has performed every play that is the authentic work of Shakespeare, that there the audience is part of the cast. It is something like that, when the preacher is in the pew, and the congregation is in the pulpit, and the spirit of Christ is in both—that saves preaching from being an absurd and meaningless pantomime. Say to your people, "It is the co-operation, the concert, the community, the togetherness in the presence of God that saves me from being an arrogant fool for preaching and that saves you who listen to me from being sharers in a silly comedy. So that it is as much your affair as mine." Preaching may be, nay, should be, sacramental: "Truth mediated through personality for the sake of conviction." Of the validity of that kind of preaching there shall be no end. In John A. Hutton's flashing phrase, we have a blessed hypothesis (We are betting our life on it, Hankey would add) which without robbing life of its

mystery and awe ends for us its aching ambiguity. May we speak to men of God?

"There is one solving work for this universe, it is God. There is one solving word for God, it is Christ."

"While I see day succeed the deepest night—
How can I speak but as I know?—my speech
Must be, throughout the darkness, "It will end;
The light that did burn, will burn!"

Faith in Fiction

Our theme has to do with how we may baptize into Christ certain of our modern writers. I am not now advocating "dramatic book sermons" as used with evident profit in pulpit and publishing house by one of our successful pulpsters. It is quite possible to be stodgy even in Stidger, if I may be forgiven for such an atrocious pun. (Although, to be perfectly honest, dramatic book sermons are as old and older than the Apostolic Fathers whose exposition of a certain epistle or gospel or Old Testament book in its entirety must have been edifying if not entertaining to their flocks.)

"One Increasing Purpose," "The Uncertain Trumpet," do preach themselves and are so rich in gospel illustrations and applications which are not even disguised by their modern apparel as to almost compel their treatment in toto. "Unchanging Quest," by Sir Philip Gibbs, a gripping commentary in the form of a modern novel on the age-old cry of Job, "O that I knew where I might find Him," is another concrete example, to mention no others. Much of our so-called masterful modern novels are erotic, if not psychotic, and are turned out by the gross by animated fountain-pens pointed in the direction of Hollywood. But now and again, a Warwick Deeping, a Hutchinson, a Gibbs redeems the lot, and leaves a tale that must survive as literature. Such illustrations from present-day novelists or poets should never be used as a last resort to conceal an absence of "thinking through" on the vital matters which belong unto men's peace. They may be used and should be so employed, as a window in the house of faith which the wise builder has wrought. To use illustrations from the actual authors read or those volumes of ministers' manuals and encyclopedias of illustrations and then seek a text upon which to string them is almost criminal. Not only is it unfair to "those sheep who look up and are not fed!" but it is fatal to one's own growth of mind. Those tempting books of shortcuts for harassed ministers are rightly described as crutches for the intellectually impotent. Flee them as you would the devil. To rely upon them is to be little above the fortunately fast-disappearing type who relied upon what he was pleased to term inspiration.

An Artistic Church Calendar

<p>Morning Service</p> <p>Eleven O'clock</p> <p>A Reverent and Prayersful Silence</p> <p>Priside—Chanson Triumphant Tachianouch</p> <p>Benediction</p> <p>Preressional Hymn 81—Millennium Unknown</p> <p>Apostles Creed</p> <p>Prayer—Concluding with the Lord's Prayer</p> <p>The Holy Scriptures</p> <p>Offertory Prayer</p> <p>Offertory</p> <p>Antiphon—My God And Father While I Scry</p> <p>At God, and Father, while I scry, far from my heart in glory rough nay, on each me from my heart in glory, the will be done that should be truly great, I hope, for friends, friends, an honest work intimate with world I hope, they will be done.</p> <p>Response— All things come of Thee, O Lord, and of Thine own love we give Thee, Amen.</p> <p>Hymn 25—Sublime Morn Mason</p> <p>Sermon by the Minister THE BARREN FIG TREE ST. MARK 11:13</p> <p>Prayer</p> <p>Hymn 26—Ellers Hopkins</p> <p>Benediction</p> <p>Chorus—O love that will not let me go, I rest my weary soul in thee, I give thee back the life I owe; That in thine ocean depths I flow May richer, fuller be</p> <p>Benediction—Improvisation</p> <p>Chorus Worship, praise, and thanksgiving, Hallelujah, glory, glory, Hallelujah, glory, glory, Hallelujah, glory, glory.</p>	<p>Evening Service</p> <p>Seven Forty-Five</p> <p>A Reverent and Prayersful Silence</p> <p>Priside</p> <p>Benediction</p> <p>Prayer—Concluding with the Lord's Prayer</p> <p>Antiphon—Lord we pray Thee</p> <p>Lord, we pray Thee that Thy grace may always protect and comfort us, and make us completely so in grace to all good works, through Jesus Christ our Lord.</p> <p>The Holy Scriptures</p> <p>Offertory Prayer</p> <p>Offertory</p> <p>Response— All things come of Thee, O Lord, and of Thine own love we give Thee, Amen.</p> <p>Hymn 255—Woodworth Bradbury</p> <p>Sermon by the Minister "POWER TO FORGIVE" ST. MARK 2:10</p> <p>Prayer</p> <p>Hymn 256—Greenview Rousseau</p> <p>Benediction</p> <p>Chorus—Saviour, more than life to me, I am clinging, clinging close to thee; Let Thy precious blood applied, Keep me ever, ever near Thy side</p> <p>Benediction—Improvisation</p> <p>Kreuth Praiser Mott ORGANIST AND CHOIRMASTER BOTH INDEPENDENT HALL, HONOLULU</p>
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Our illustration fails to do justice to this inside of the calendar of the Methodist Episcopal Church, Mount Airy, Philadelphia, Pennsylvania, of which J. Perry Cox is the pastor. The calendar is printed on buff colored book stock with brown ink, making a most effective presentation.

A noted evangelist once addressed the theological students of Glasgow College. "As a piece of solemn and considered advice," relates Dr. James Black in his Warrack Lectures, (p. 80) "he recommended us sometimes to go into the pulpit, find our text on the spur of the moment, and preach, trusting in inspiration for our message." Professor Denny was in the chair. I shall never forget that white face and that wriggling finger as he turned to the speaker and said with incisive passion, "We are here in this college, set aside by the church, to tell these men that there is no preparation too sacred or too solemn for the ministry of Jesus Christ, and you come now and try to undo our work with these students. I think, Sir, you confuse inspiration with desperation!" And I might add on my own with perspiration! Anthony Trollope's recipe for literary work is worth remembering. His advice was to put a piece of soft cobbler's wax on your study chair, and then sit on it. That provides what lawyers call, "security of tenure." Personally, I suspect we in America need something with the tenacity of cement! Preaching, like every other creative work, will require and create a "pain in the mind," to use Studdert-Kennedy's phrase. God grant it be a growing pain! You will recall Francis Thompson's couplet, a prayer which day by day we who are striving to be good ministers, would do well to offer:

"that my tone be
Fresh with dewy pain away."

Robert Louis Stevenson prays somewhere that if God ever caught him becoming casual and cocksure and futile, He might stab his soul into reality and happiness "broad awake." Nor am I advocating the reading of many current books for the sake of any glittering superficial culture impressing itself on one's congregation. George Ade, whose fables in slang are already hopelessly antiquated to the present generation, nevertheless has a pertinent little excursion in colloquialism for those of us who aspire to impressiveness in utterance, with the alluring title, "The Preacher Who Flew His Kite Too High."

Once and again a classic sentence may express a paragraph of one's own thoughts, as those of you who make Arthur John Gossip's, "From the Edge of the Crowd," "The Galilean Accent," "The Hero in Thy Soul," part of your devotional as well as homiletical reading can attest. We should not underestimate our auditors' knowledge nor should we overestimate their ability to grasp obtrusely stated truths.

To be concrete, are you preaching on the colossal sin of war? Such a book as Remarque's, "All Quiet on the Western Front," may require a strong stomach to read, but it will do more for such a sermon than many an eloquent treatise on the economic suicide and racial folly of organized hatred. To climax such an armistice message take such an illustration as is found in Hall

(Turn to page 719)

The Play Life Of Church School Adults

By W. Edward Raffety

Professor of Religious Education, University of
Redlands, Redlands, California

IT is natural to think of church school adults in a class room at study or in an assembly room at worship, but why not in a gymnasium, or a social hall, or out in the open, at play? What a fine mixture is life if we only will mix its privileges in balanced proportions! "I have no time to play," said a serious-minded adult. "Don't you ever take a vacation?" "No, not what you'd call a vacation. I suppose I'll take a month off some afternoon." And on he went, year after year, never taking the needed relaxation that a few weeks each year would have given, or even a few hours on one day in seven. Finally, the unstrung bow broke and in a few weeks he had gone on his enforced vacation, leaving his family without a father, and his profession without the fine services which he might have given for years to come.

If work is a map of one's soul, then play puts tints in it that make it attractive. Play is not something to be done when nothing else looms on the horizon of the day's activities. It is often the filling that makes the day's cake worth eating. We recall that the hardest worker ever in the White House was also one who could shut tight his office door and "with its key in his pocket" go out into the open and play like a boy. As a boy, he learned how to play; as a man, he learned the necessity of physical fitness which comes only from a balanced ration of work and play. At the heart of play is pure, unadulterated childhood joy—a commodity this old world needs in generous measure. The play-spirit of childhood pushed on into adulthood is the very tonic that puts nerve-rest and youthful zest into the daily, laborious grind of manhood and womanhood.

Clara Laughlin puts the truth in a pertinent question, "If the laughter of youth today becomes the energy of the world tomorrow, do we not owe to posterity some investment in glee?" And we may add, to put the laughter of youth into the life of adults is to make the adults tomorrow full of resultful, happy hours.

Fortunately in our American community life a larger, more sensible place is being given to tennis courts, parks, and playgrounds, bowling greens, gymnasiums, stadiums, baseball diamonds, athletic fields as escape valves for the exuberant energies of youth, and recreational safety-first devices for the strenuous adult life of the present generation.

Dr. Raffety finds these fifteen in favor of play. How many of them do you need?

1. Builds muscular vitality.
2. Balances development.
3. Commandeers supplementary nerve centers.
4. Inspires with confidence.
5. An outlet for natural instincts.
6. Encourage initiative.
7. Inspires to efficiency.
8. Quickens thinking.
9. Overcomes self-consciousness.
10. Develops team-work.
11. Creates democratic spirit.
12. Enhances tolerance.
13. Satisfies hunger for fellowship.
14. Fixes individual responsibility.
15. Cultivates social virtues.

Unfortunately, however, the American pest, the bleacher-bug, has bitten many, producing a mania to be amused by movies, and games which others play. We need more of the play spirit of participants, even if it must be in the humbler, more homely sports of "Merrie olde England." A visitor to Glasgow always comments on the Saturday play day festivities of hundreds on the bowling greens and elsewhere. Our American golf courses somewhat satisfy and are a boon to thousands who have leisure and can afford this popular pastime. The greatest need in this matter is municipally, or county-owned links accessible to the many.

How often churches have vacant lot space that could be utilized and made especially inviting to church school adults with tennis courts, hand-ball courts, quoit, horseshoe, or croquet grounds, bowling greens, or box-ball alleys. Children and young people often find spaces. Church school adults need to be shown and coaxed, and organized to enter into needful relaxation periods.

Play Values for Adults

Adults especially need to be reminded of some of the physical, mental, social and moral values in organized and supervised play. We venture to suggest to church school adults some advantages of play:

1. Play tends to increase muscular and organic strength, vitality and virility, endurance and control. That lazy lethargy that lays its hands slyly but

surely across the life of many an office man in the springtime of the year is a signal for him not to fill up on liquid tonics but to get out in the open every day for

systematic, sensible play periods.

2. Play makes possible a balanced physical growth and development. Growth, as we understand it, strictly speaking, means change in size, and development, change in structure. The daily dozen immediately upon arising in the morning is the free play that frees many flabby muscles, reduces over-developed abdomens, and remedies other lop-sided physical conditions. Daily, systematic exercise in the form of games where we share with others is one of the best guarantees of a balanced bodily status.

3. Play commandeers other nerve centers than those worn out by the daily grind of work, thus bringing needed relaxation. Rest is not what most people need; it is change. A vacation that is all rest may be all rust. There are three kinds of folk that come back from so-called vacations: (1) the rested, (2) the rusted, and (3) the wrecked. The last are the ones who misuse their leisure time by over-indulgences and excesses that ruin body and mind. Not once a year, but once a day even, a brief play period relieves pressure on certain nerve centers and places it on others, thus establishing a desirable equilibrium.

4. Play brings out latent physical abilities and tends to inspire one with needed confidence. How often in the play time of some adult classes, abilities are discovered that prove quite worthwhile to the successful completion of certain class projects. Likewise, the thought of combined abilities in play inspires to co-operative service of a more strenuous physical nature. A rural village men's class organized a baseball team and played often and well. One day the captain said, "Men, one of our class members, as you know, is ill. He fell ill before his barn was completed. Every man on this team will report at John Brown's barn at two on Saturday afternoon." Every man was there, and in "no time" the barn was finished. And there were ten happy men.

5. Play gives certain physical instincts their natural outlets. Play is life, primitive life. All animals play, especially the young. Play is the expression of normal physical instincts

(Turn to page 708)

Stage Equipment For Religious Drama

By Louis L. Wilson, Chicago, Illinois

We consider this the best and most practicable discussion of stage equipment for religious drama ever published. To make a wider distribution of the article possible we have provided for reprints, which include the illustrations. These may be secured from the publishers of *Church Management* at ten cents per copy or one dollar per dozen.

SERMONS may persuade, but the drama compels. It is not by accident that wide-awake churches are re-establishing the drama as one of religion's major teaching agencies. Here are no thoughts about life, but life itself, caught up at one of its moments of intense struggle and moral decision, bringing religious truth to us by direct contact.

Yet no preacher would tolerate for a moment for his own work such adverse conditions as the drama is often expected to labor under within the church. It is impossible for good drama to be produced apart from good dramatic equipment. For those church leaders who realize this and who wish to know how the drama may be equipped to give of its best to the service of religion this article is offered as a simple guide sheet.

The Stage

There are three essential things to remember in the building of the stage:

First, the opening disclosed by the drawn curtains—the proscenium arch—frames a picture. The size of that frame must be in due proportion to the human figures within it. Moreover, this picture must be so placed as to be seen to the best advantage, neither too low nor too high. The ideal height for the stage is usually given as three feet nine inches. The opening of the proscenium should be not less than twenty feet wide and twelve feet high.

Second, that portion of the stage not seen by the audience is just as important to the success of the play as the visible area. There must be room "off-stage" for the handling of scenery, the manipulation of lighting effects and the presence of actors

awaiting their entrances or those who must pass from one side of the stage to the other behind the scenes. There should be as much room on either side and behind as is contained in the playing space itself.

Third, provision must be made for dressing rooms and toilet facilities for both sexes along passageways adjoining the stage proper. There must be at least one dressing room for men and one for women. Each dressing room will, of course, be furnished with a shelf or table for the actors' use as a dressing stand. There will be drawers for makeup material and mirrors so adjusted that the actor's face will re-

ceive good light. Each room should also, if possible, be supplied with hot and cold running water.

A costume wardrobe should also be included in the plans so that costumes may be cared for from one production to another.

The stage floor should be of soft wood so that the stage screws, used in making fast those pieces of scenery which need bracing, may bite into the wood easily.

As a rough guide to the proportioning of the various dimensions of the stage I reproduce from the table given by Claude B. Hagen as found in Irving Pichel's book on *Modern Theatres*.

Proscenium width	28 ft. 35 ft. 42 ft.
Proscenium height	Seven feet less than the width.
Width of stage	42 ft. 56 ft. 70 ft.
Depth of stage	21 ft. 28 ft. 35 to 42 ft.
Distance between border lights	Seven feet from center to center.

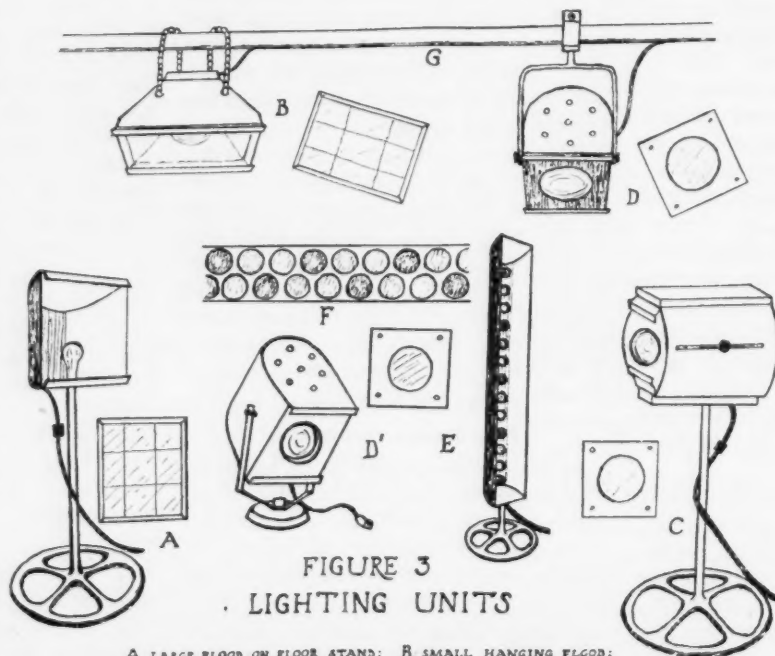


FIGURE 3
LIGHTING UNITS
A, LARGE FLOOD ON FLOOR STAND; B, SMALL HANGING FLOOD;
C, LARGE SPOT ON FLOOR STAND; D, SUSPENDED BABY SPOT;
E, STRIP LIGHTS; F, FOOTLIGHTS, ROUND BOXED, GLASS COLOR
LENS, CLOSELY BANKED. COLOR SCREENS SHOWN WITH LAMPS

Suitable dimensions for the smallest stage which should ever be built may be given as: twenty-seven feet wide, twenty-five feet deep, fourteen feet high, with a proscenium opening twenty feet wide and twelve feet high.

Proportions for a medium sized stage are: forty-two feet wide, twenty-one feet deep, with a proscenium opening thirty-five feet wide and twenty-eight feet high.

Proportions for a large stage are: fifty-six feet wide, twenty-eight feet deep, with a proscenium opening thirty-five feet wide and twenty-eight feet high.

For a more detailed idea of these propor-

tions as well as for an explanation of the terms used in speaking of the various parts of the stage see figures 1 and 2 following:

Lighting

The function of lighting is: first, to give a proper degree of visibility to the players and objects upon the stage—never to produce a mere glare of illumination; second, to suggest the time of day and the atmospheric conditions; third, to give the desired colors; fourth, to throw objects into pleasing relief and to produce compositions of light and shadow; fifth, to pick out and emphasize the significant parts of the action; and sixth, to express changing mood. The sources of lighting should therefore be as flexible and adaptable as possible.

The essential lighting units will consist of a row of first border lights, strip lights on either side and behind the proscenium, a large spot light for use from the balcony (See C, figure 3), and at least one large flood light mounted upon a moveable standard for use from the wings (See A, figure 3).

Border lights are rows of lights placed immediately behind and above the proscenium arch suspended at seven foot intervals from behind the fly curtains over the top of the stage. Strip lights are similar rows placed vertically on either side and immediately behind the proscenium arch (See figure 1, and E, figure 3). Borders always and strips where possible should be wired in three color series, each circuit capable of being dimmed out independently of the others through dimmer controls on the switch board. Red, blue and amber form a fairly satisfactory series.

Next in order would be the addition of some of the various baby spots (See D, figure 3) and small box floods (See B, figure 3). These may be suspended from an iron pipe support above the first row of border lights (See G, figure 3) or placed in various other positions in flies or wings. All spots and floods should be used with removable color screens for the tinting of their rays and should be connected with dimmers.

Footlights, because of the way in which they distort the features of the actors and cast shadows upon the walls, are the least desirable of all primary sources of light. They are useful as a supplementary source to help tie the other effects together, but should be the last unit to be added. When added they should be wired in the same three color circuit with dimmer hookups as used in the other lights.

Probably the best type of border, foot, and strip lights is that in which each light bulb is enclosed in a separate reflecting receptacle with a glass color lens and all are banked very closely to-

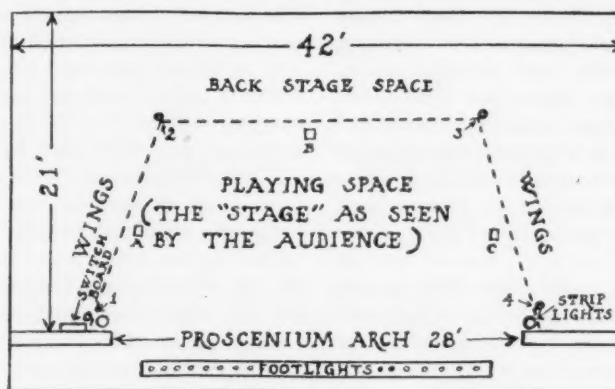


FIGURE 1
FLOOR PLAN FOR THE MEDIUM SIZED STAGE

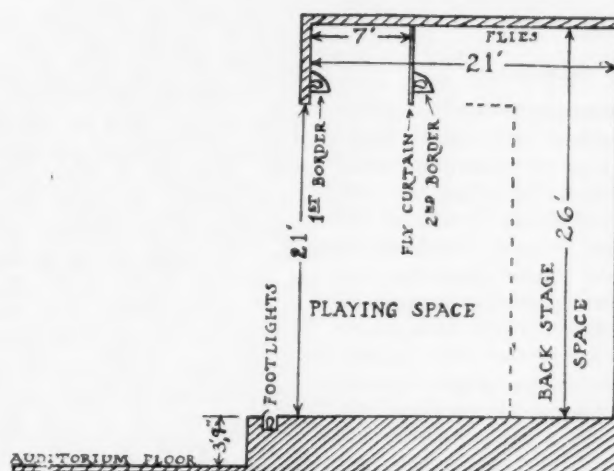


FIGURE 2
SECTION THROUGH MEDIUM SIZED STAGE

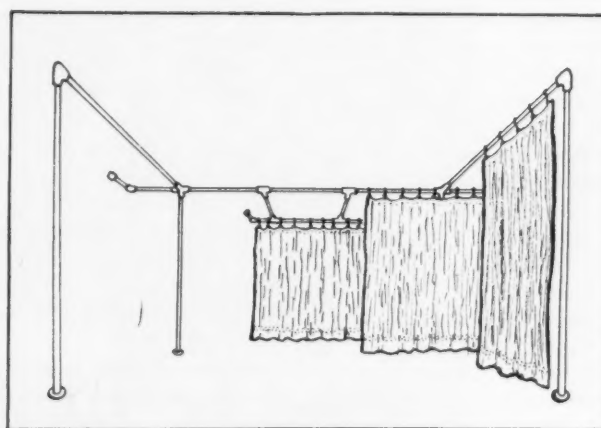


FIGURE 4
IRON-PIPE FRAME FOR HANGING DRAPES.
TO THE LEFT A DETAIL SHOWING HOW
CURTAIN IS FASTENED TO FRAME BY
RING SEWN TO HEM THROUGH WHICH
PASSES A SPECIAL CURTAIN PIN WHICH
ENCIRCLES PIPE AND FASTENS BY A
SPRING CLASP.

Say: "I saw it in *Church Management*," when writing advertisers.
It identifies you.

gether (See F, figure 3). Color lenses which are widely separated or made up in boxlike effects tend to spottiness of color on objects placed too near them. However, for most amateur purposes the cheaper strips in which the colored bulbs are simply screwed into adjoining sockets are quite satisfactory if wired in separate circuits (See E, figure 3).

All lighting on the stage as well as control of the auditorium lights should be centralized in one switch board with its banks of dimmers. This board should be located in the wings where the operator may at all times follow the action upon the stage.

Even the smallest stage should have three floor pockets into which stage lights can be plugged, one on each side and one in the rear of the playing space (See A, B, C, figure 1).

Settings

The most generally useful setting for the church stage is the draped background. This may be either semi-circular or rectangular. In either case the drapes are best finished off at the top with small brass or steel rings sewn to the upper hem. These rings are fastened to an iron-pipe frame work by means of special safety pins such as are used for shower bath curtains (See figure 4). The iron-pipe frame work is supported by standards of the same piping which may be set in sockets in the stage floor (See 1, 2, 3, and 4, figure 1). The lower hem should be weighted by sewing in lengths of iron chain. This serves to prevent undue swaying of the draperies.

Entrances are formed by gaps left in the curtains. If the rectangular shape of a room is carried out the supporting pipe at the rear should extend well out beyond the side walls and carry sufficient additional drapery to mask entrances left at upper left and right. An opening left in the rear wall may be masked by a backing strip of the drapery hung from an extra frame of the piping.

Window and door frames may be set against such drapes, but it is better to avoid this so far as possible. A supposed window may be represented by locating it well downstage where it will be concealed from the actual view of the audience by the intervening folds of drapery masking the side of the stage behind the proscenium. There it may be vividly suggested by a stream of incoming light from a flood with an amber color screen located in the wings.

In constructing all rectangular sets it is desirable to distort the general shape by pulling in the sides of the room slightly as they approach the rear wall. This will enable persons seated even well to the side of the auditorium to see the full sweep of the side wall.

A draped stage will serve very acceptably if done in a neutral gray, a

dull blue, or a forest green, all of which can be considerably altered in hue by the play of colored lighting. For great flexibility in color effects one may make the hangings of a neutral shade of rep cloth on which has been sprayed red, green and aluminum paints in mingled effect. Each color of light in the border and strips will then pick out its own counterpart in the drapery and tend to gray out its complement. Thus by dimming out any two colors in the lighting the drapery will at once assume the richness of the remaining color of light, while when under the play of all the lights it will form a background of neutral gray.

Next in importance to the draped setting is the cyclorama. The cyclorama is a smooth white, semi-circular surface in the form of a section of a cylinder placed in the rear of the acting area as far back upon the stage as will still leave an acceptable passageway behind it. When played upon by colored lights it creates an illusion of atmospheric depth. This cyclorama is often constructed of white canvas stretched smoothly over a support of iron piping. When not in use it is rolled up on a vertical roller at one side of the stage. If within the means of the group, a far more efficient background of this type is found in the plaster dome which stands in the same position upon the stage but curves high up and over the playing space as well as in beyond its sides. Lacking the means for the construction of either the plaster dome or the cyclorama, a fair substitute may be found in a plain white canvas back drop or, better still, if the rear wall of the stage be of brick or concrete, a coat of whitewash applied over this wall.

If one wishes to go beyond the simple draped stage, an almost infinite number of suggestive and beautiful settings may be arranged by constructing a set of archways together with tall, three-section screens which may be set up to represent square pillars. These archways and pillars combined with different steps and platform levels, draperies, and the use of the cyclorama for distance atmospheric vistas give a flexible set which can be adapted for almost any conceivable scene.

Last of all, and least in value, one may construct a set of flats for arranging interior settings. These flats are made of canvas stretched over wooden frames and then painted or papered in suitable interior designs. They are made in uniformly sized sections which can be lashed together from the rear by a peg and cord device, and they are made rigid upon the stage by the use of stage braces screwed to the floor. With several extra flats on hand, including door and window sections as well as plain, the shape and ordering of an interior may be greatly varied from time to time.

The Curtain

The best curtain for amateur use is of the draw type. Steel rings should be sewn upon the back side and at a little distance below the top so that a "heading" is formed above them which will hide the supporting rod and draw cords. The curtain is hung upon a length of iron pipe by means of the rings and is drawn open and shut by cords threaded through the rings and running to one side of the stage over small pulley blocks. More lasting satisfaction, however, will be gained by an additional investment in a curtain track for carrying the curtain, dispensing with the rings and cords. Such a track can be bought from a theatrical supply house and is easily installed.

The most beautiful material for the curtain is a heavy, thick piled velvet, but this is very expensive. The curtain may well be made of the same material as that with which the stage is draped. If the material used is not heavy or thickly woven, however, it will need to be lined to make it light proof. A curtain which sheds light from the stage is a continual annoyance.

The approximate maximum costs for furnishing small, medium, and large stages of the dimensions previously stated follow. These costs include those lighting units given as essential, and draperies and curtains made of fifty-four inch velour at \$1.50 per yard. (Other good drapery materials are: washable corduroy, colored art denim, decorative burlap, monk's cloth, and rep cloth.) These estimates do not include the local electrician's charges for wiring the stage and installing a switch board having dimmers for each of the color series used in the lights. Estimates for this latter item should be secured from the electrician himself.

Small stage	\$588.40
Medium stage	732.30
Large stage	934.40

These estimates are based on undiscounted catalogue prices from theatrical supply houses. Since much of this equipment can be easily made by any handy member of the church the above amounts could be reduced by half or more.

Let your reason with your choler question
What 'tis you go about. To climb steep hills
Requires slow pace at first. Anger is like
A full hot horse; who being allow'd his way,
Self-mettle tires him. *Shakespeare.*

* * *

My indignation, like th' imprisoned fire,
Pent in the troubled breast of glowing Aetna.
Burnt deep and silent. *Thomson.*

Try The Snow Service

By Christian F. Reisner, New York City

Ideas seem to spring easily from the fertile mind of the pastor of New York's Broadway Temple. In many different climes and under varying conditions he has met the opposition of many attractions and kept people coming to the church. The plan described, herein, will be an inspiration to many ministers hard put for ideas in the warm weather season.

"A Snow Service" will fill a church on a hot August night. Years ago while a pastor in Denver, I brought a wagonload of snow from the mountains and piled it up on a table at the front of the church. Tourists from hot Kansas and Nebraska did not believe real snow was so near at hand. Hence they came in great crowds, and others accompanied them, and a message fitting a hot day was drawn from the white, cool snow.

There is a great satisfaction in filling a church on a warm summer night when few regularly attend. Coming to New York it seemed necessary to give up the snow service, but one day I saw a pile of it in the street on a sweltering July day. I hurried into the adjacent store to discover its source. Finding that I could actually secure it a "Snow" service was immediately announced. It has continued every year since.

July 7th we held such a service to a full house on a very hot evening and everyone went away saying "That was one of the most refreshing services I ever attended."

How was it arranged? The Sales Manager of the Knickerbocker Ice Company agreed to supply the snow. He also froze one immense cake of ice around a bouquet of a dozen roses and hearted another cake with a collection of all kinds of fruit. He then provided a wagonload of fluffy white snow. The "Pathe" Picture Corporation have a splendid two-reel motion picture of Commander Byrd's visit to the North Pole.

These historic pictures of ice and snow, together with the banked snow and impressive ice blocks, helped cool the atmosphere. We planned to have a special message from Commander Byrd at the South Pole, and this brought up the subject of fliers, so we advertised Clarence Cham-

berlain, who flew to Germany, and who, by the way, is a Methodist, and Captain Hawks, who boldly proclaims his faith in God. The Captain has just made a round-trip flight to Los Angeles in a little over 33 hours and is a delightful speaker. Then we secured Chas. V. Bob, a very wealthy business man who is helping finance Commander Byrd, to come and speak briefly. We sang "Wash Me and I Shall Be Whiter Than Snow" and other appropriate hymns.

Then I preached from Job XXIV:13, "As snow in the time of harvest, so is a faithful messenger." One translator renders it "As a snow cooled drink in harvest time, so is a faithful friend." It was easy to suggest how we could be a soothing, fever assuaging and cheering friend. This made it possible to also depict the calming and soul-cooling friendship of Jesus. I frequently picked

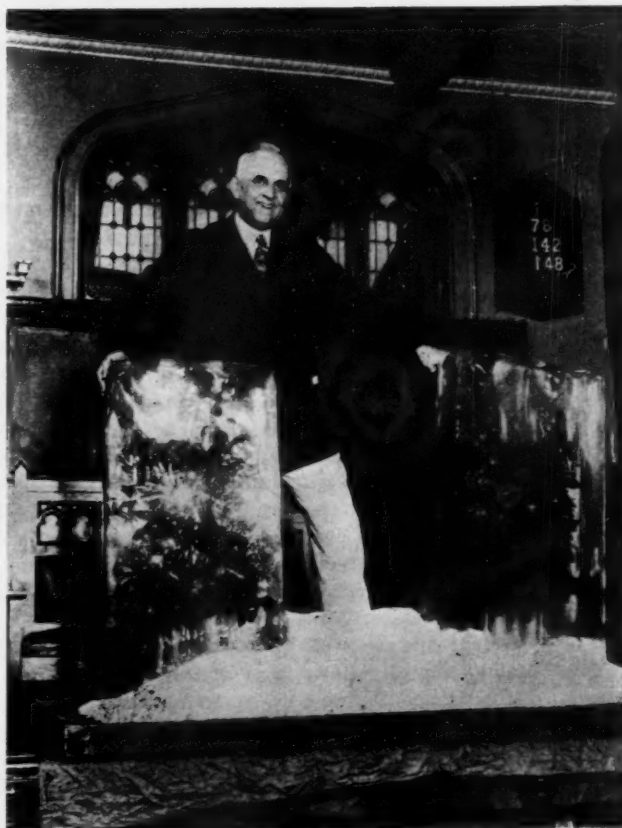
up a handful of snow to enforce a point.

Another year for the Snow Service the colored man, the only other living human who accompanied Peary on his trip to the Pole itself, came and spoke. If the night is peculiarly sultry we pass iced water through the audience as they do at theatres.

Incidentally, while the Commander Byrd pictures were being shown it was explained that the South Pole trip would discover facts which would ultimately enable the government to almost infallibly predict weather conditions. And some experts think it may be possible to make great changes in our weather by breaking up the ice at the South Pole. This enforced the "service" ideal which is actuating Commander Byrd's exploits.

Smaller cities and less populated communities are likely to conclude that such a service is only possible where unusual talent can be secured. That is not so. A few extra features suggest themselves. Appoint two or four young people to debate the question, "Resolved that snow is more useful than rain" or "Resolved that winter is more attractive than summer." Find someone in the community who was raised or had experience in the far north and ask him or her to tell about snow and ice there. Or, invite an old resident to tell about drifting snow or a heavy "fall" of it before there were modern ways to open roads and to dispose of it.

Have a quartet sing appropriate selections while dressed up as Eskimos, or in costumes which would fit or suggest winter weather. Arrange for the ushers to dress in white and wear white gloves. Decorate the auditorium so that it will suggest winter. Borrow some old winter scene paintings. Use cotton as at Christmas time. Have an exhibit of local photographs of snowy



winter scenes taken by amateurs. Many will appear with proper encouragement. Award a prize for the best. Arrange for an unusual exhibit next year by reminding them during the winter of the prize exhibit to come next summer. This exhibit can be in the church foyer for inspection before and after the service. Or it might be better to place it in the social room and have a reception and visiting time at the close of the church service with appropriate refreshments and with spontaneous anecdotes about winter-time experiences. Dozens of added features will suggest themselves.

But, I nearly forgot to tell you where to get the snow. Visit any cold storage plant or manufacturer of ice, and scrape the frost particles off of the pipes and you will have actual snow in looks and consistency.

At another time I exhibited "dry ice" which smokes when put in water and is now used commercially to pack up pasteboard containers of ice cream so that they can be hauled around in a delivery wagon for hours.

We also had an exhibit of liquid air at one service. Almost any college will furnish a teacher who can manufacture it. It is very interesting to make rubber as brittle as glass and fry eggs with ice.

Vast initiative is possible and a really effective summer service and message is provided. Forty people held up their hands for prayer at our last service and very many voluntarily testified to its helpfulness.

THE METHOD OF PERSONAL WORK

It is significant to find that in the mind of the outstanding revivalist of the nineteenth century whose stimulation of the Churches was unquestionable, the method of personal work was pre-eminent. Dr. Erdman in his work on Moody writes as follows:

"The life of Mr. Moody has no more important message for the present day than is found in his insistence that it is the privilege and duty of every professing Christian to exert definite personal influence toward bringing others into vital relationship with Christ and into membership with His church."

All during Moody's most strenuous campaigns, Dr. Erdman shows, he insisted on doing personal work himself, coming into touch after every address and every appearance with the individual and enlisting as many men and women as possible to assist in this work. It appeared to him to be more important than the platform or pulpit and it was in the inquiry room that he labored hardest.

In this habit Mr. Moody followed his Master who had a profound interest in the individual and knew the possibilities of the wayside well, the picnic place by the lake, the grainfield, the wharfside, as well as the forum court of the temple or the hall of the synagogue.

H. C. Webber in *Evangelism*; The Macmillan Company.

The Play Life of Church School Adults

(From page 703)

which, if not expressed, atrophy, preventing the natural development of an all-around, healthy, human being.

6. Play cultivates and encourages a desirable physical and mental initiative. Organized play in certain games puts the individual in a position very often where it is sink or swim for him; he must think and act quickly or an important advantage for his group is lost. The power of initiative was recently mentioned in a prominent magazine article as one of five requisites to success in a chosen business or profession.

7. Play inspires with ambition to succeed, or at least reasonably to be efficient. No real man wants to be what young people nowadays call a dumb-bell, nor does he, on the field of class sports, want to qualify as a booby-prize winner. Granting that he has no physical handicap, he is expected to make good, or if not, to make every possible effort to deliver. The zest of play puts not only iron in the blood, but ambition in the wings. Such ambition humbly held often carries over into business.

8. Play quickens the mental processes. A prominent banker was heard to say "Three hours on the golf course sweep out of my brain the cobwebs of business, and clear my mind for intricate problems of finance." Particularly is it true that men and women of sedentary occupations need regular and vigorous play periods. A noon-hour gymnasium class for business men and women at a Y. M. C. A. or Y. W. C. A., a jolly game over at the social hall in that downtown church, a lively game of handball, or a happy half hour on a bowling alley with wholesome comrades—all these things make it possible for blood-circuscles to exceed the speed limits for a few minutes and ultimately to quicken the brain for its strenuous duty of alert and important decisions. Play puts sluggishness out of business. Sluggishness is a usurper; play dethrones him.

9. Play helps to overcome undue self-consciousness. You have often seen the over self-conscious child, too timid to be naturally playful and child-like. For such a characteristic to persist on into adult life is a bit unfortunate. A member of an adult class said to another, "Let's get Jones over to our church for the noon-hour recreational stunts and see if we can't get him out of his bashfulness." After some effort, they succeeded, and so well that Jones really found himself willing to enter into class discussions. Before this, he was a class clam in his silence.

10. Play develops in team work a spirit of self-control for the sake of others. The social service slogan adopted generally a decade or two ago is actually

lived on a game floor or field, viz., "The interest of each is the concern of all." After all, in the athletic game, or the game of life, it is eternally true that the most respected hero is the one who is willing to make the sacrifice hit; i. e., to submerge self for the glory of the group. Of the Great Captain of us all, it has been said, "He died that we might live."

11. Play makes possible the democratic spirit of give-and-take. Long years ago, as a rural school teacher, I learned that the boys who gave me greatest concern out on the playground were not the helter-skelter, rough-necks, but those "Kandy Kids", as they were called by the red-blooded, robust boys. How hard it was to show these boys how to get into the games of the school yard, to give-and-take, and let the rough corners be knocked off. How many adults have never grown up. They need team plays to show the folly of temper, selfishness, conceit. Games, well played, produce democrats with the spirit of give-and-take that puts self-respect, self-control and self-giving high on the banners of true victors.

12. Play enhances the spirit of tolerance. It is not always the witty and wise in the class discussions that shine in the play periods of the class. Very often the hero of the game is one who never received A plus on a school record. Adult class members, through play, often discover personality traits which lead to better understandings, a rubbing off of eccentric corners and a broadening of sympathies with a social tolerance born of mature, open-mindedness.

13. Play satisfies normal social hangers for fellowships. Many an adult class, men or women, has been unable on Sundays to create that fine esprit de corps, which means much to the perennial joy and permanent success of the class. The coming into one such class of men of a real, robust Christian, who would rather play than eat, simply worked wonders in a few months. He got the men together through the winter at the church for a social "loosening up", as he called it. Once a week they met for a "big boy" play time, then a sing, and closing each night with a wholesome feed. Some of the evenings together closed with a snappy class business meeting, or virile talk.

14. Play fixes individual responsibility. Every member of a play group learns to stand on his own two feet, to think for himself, to concentrate, to decide, to dare, and to do.

15. Play cultivates important social virtues, especially in team games, such as courtesy, patience, honor and fair play, persistence, unselfishness, willingness to do hard and menial things, respect for rules, recognition of the rights of others, obedience to authority, and the manly acceptance of honorable

defeat. Near the entrance of the Currier Gymnasium, at the University of Redlands, are these significant words, "Victory with Honor." It is a stimulator that turns game-defeats into character triumphs.

Planning Adult Play Programs

A Play Planner—First of all, leadership responsibility should be fixed. If by the class or larger adult group, it is decided to put on play programs, some one should be selected to give specific direction. Adult groups which follow the commission plan of organization, will recall: (1) that in a recent article in this series, one of the areas of major interest to adults is "Recreation and Sociability", and (2) that Commission Number Five is charged with this privilege, and (3) that the third vice-president is made director or chairman of this commission. The class or larger group seeking an efficient director of recreation and sociability should look for the following qualifications: (1) Bounding health and vitality, (2) buoyant, cheerful disposition, (3) athletic skill or ability to direct sociability programs, (4) common sense, (5) initiative and resourcefulness, (6) administrative skill, (7) knowledge of the physical, mental, social, and moral values in recreation for adults, (8) pedagogical sense; i. e., the gift of teaching others.

With such a leader, and with other members on the commission who are vitally interested, good programs can be provided.

Recreational Aims—The Recreational and Sociability Commission which expects to make good with its share of the whole adult program should set up specific aims. We would suggest briefly: (1) to keep in mind constantly that tired, overworked adults are not children or vigorous youth, (2) to emphasize the sheer fun side of all events, (3) to seek in all athletic games such procedures as will conserve health and promote physical well being, (4) to provide for younger adults, middle-aged, and older such graded, sensible programs as will suit their varying degrees of strength and agility, (5) to maintain in all games and good times high ethical standards, (6) to seek spiritual ends, sanely so, in and through all recreational programs.

Programs With Purpose—Those who plan schedules for adults should strive to keep in mind the following characteristics of the best play programs with purpose: (1) Indigenously centered; i. e., adults in a community whose working hours are full of hard manual labor require far different recreational diversion from those whose chief emphasis all day long puts mental stress and strain upon the worker. Local conditions should determine the nature of programs. (2) Physiologically sane; i. e., for middle aged or older adults certain

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Lakewood Gives Up Week-Day Religious Education

By William H. Leach

AFTER an experiment of five years Lakewood, Ohio, has given up Week-day Religious Education.

This, of course, may be merely a temporary decrease. Leaders who have allowed the work to stop have made allowances in their thinking which will permit the reintroduction of some form of week-day religious instruction when a program or method is found which appears to be effective. About all that can be deducted from the present situation is that the present methods are ineffective in a community of this type.

Lakewood is a city of approximately sixty thousand souls, lying in the west side of the greater Cleveland. It is a city of homes and home owners. Its public school system is reputed to be the best in the state of Ohio. Its churches measure up to a high standard in membership, attendance and efficiency. It is a city of homes and children. Extremes of poverty and wealth are not found in its limits. Its population may well be described as comfortable, middle class, white collar folks. Almost the best type for experiments in religious education.

The city of Cleveland has never made provisions for week-day training. Lakewood is one of two suburbs which has. The city of East Cleveland has had its system of week-day religious instruction and is still maintaining it. Both experiments were under the supervision of the Department of Education of the Federated Churches of Greater Cleveland.

Early in the year of 1924 the school board of Lakewood agreed to a plan of co-operation with the churches for the institution of this special plan of religious training. Under the agreement pupils of the fourth, fifth and sixth grades were to be dismissed for one period each week for this purpose. Instructors were secured and the classes were scheduled in churches within easy access of the various public schools. For instance, my own children, though affiliated with the Congregational Sunday school, received their week-day religious instruction in a Reformed Church a few blocks from Roosevelt School.

The instructors were employed by the director of religious education of the Federated Churches, but the expense was borne in the budgets of the Lakewood churches. The opening weeks were very auspicious. The enrollment for the

first year of the school totaled 1,006. These students were all from the three grades mentioned above.

It is natural to expect that the enthusiasm of the first year would find a good enrollment. One would look for a decrease in enrollment for the second year. That decrease really exceeds thirty per cent. Here are the figures for the five years of the school:

1924-25—1,006
1925-26— 705
1926-27— 598
1927-28— 582
1928-29— 482
1929-30—School discontinued

These figures are self revealing. There is much back of them but on the face they certainly show a weakness some place. Many efforts have been made and are being made to find the basic cause of the failure of the experiment. Many interpretations are offered.

For instance, one year ago the Lakewood Sunday Evening Club invited Dr. Charles P. Lynch, formerly superintendent of schools in Lakewood, to come before it and give his interpretation of the situation. Dr. Lynch was the superintendent when the system and work was inaugurated. His friendly co-operation made the experiment possible. Dr. Lynch is also a devout churchman, an active layman in the Methodist church and personally very much interested in the success of the movement.

He gave the following reasons for the weakness of the appeal of week-day instruction:

1. Lack of information among parents and church authorities.
2. Lack of authority on the part of the parents. "Johnnie doesn't want to go and I don't want to make him."
3. Lack of sympathy on the part of Sunday school teachers.
4. Too little follow up work in the homes by the teachers.
5. Mediocre instruction and supervision.

These in themselves might be sufficient to kill any religious movement. Rev. O. M. Walton, superintendent of religious education of the Federated Churches of Greater Cleveland, has given the writer a still further one which seems very vital.

While the school board agreed to dismiss pupils for one hour's instruction each week the hours were made uniform throughout the city schools. Stag-

ger hours were not permitted. This made it necessary to secure more teachers than would have otherwise been necessary. The result was a burden on the churches which was heavier than some of them desired to carry. The lack of interest of some churchmen really began with the necessity to bring up the church budgets to meet the educational requirements. I rather think that this situation has been under-rated in all of the discussion. It may prove to be one of the most vital reasons for the failure of the system.

It is not easy to place the burden upon the Christian parents. In my own home there was one child on the right grade for this instruction. As a principle of loyalty to the idea and the church I insisted that she be enrolled and carry the work. At the same time I carefully checked up on the method and instruction received. I can frankly say this:—"If in piano instruction of one hour per week she received as little value as she did in religious education one hour each week I would seek a new instructor."

The last year was pathetic. She knew that she must take the work. But her class attendance dropped to three, then to two. Her lack of interest in the work can be contrasted with her interest in the Sunday school. Personally, I think that the quality of instruction in the Sunday school is preferable.

Among the ministers of Lakewood I have found little regret that the school of week-day instruction no longer exists. This does not mean that they have not co-operated, for they have. It merely finally dropped they had the feeling that it was not accomplishing the work they means that long before the system was had hoped.

An Appropriate Program for Memorial Sunday

Arranging a program, year after year, for some special day is something which taxes the initiative of the minister. Out of many programs, the following made an appeal as being exceptionally appropriate. The music, with the "Star Spangled Banner", led by a trumpeter, the special reading from the Psalter, and the subject of the sermon, all blended into beautiful harmony. This was arranged by the Rev. Charles R. Ross, Ph. D., pastor of Central Methodist Episcopal Church, Utica, for May 26, 1929. The full order of service is here-with given:

Organ Prelude: "America" with variations
Shelley

Mrs. Edward B. Kuhl, *Organist*
The Congregation will rise when the choir enters and doors will be closed

Choral Introit: "The Lord is in His Holy Temple"

Hymn "Star Spangled Banner"
John Spafford Smith

0 Holy Day of Pentecost.

To Dr. Jesse M. Bader, in appreciation of his life's work;
and, who suggested the writing of the hymn.

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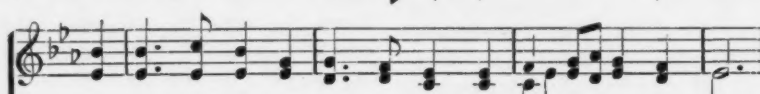
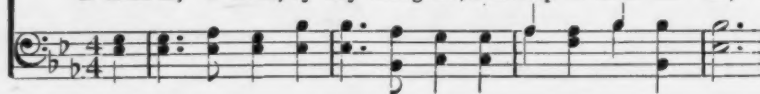
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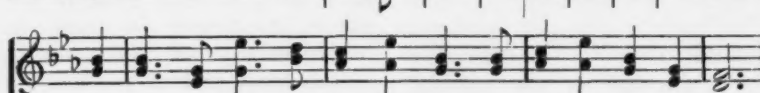
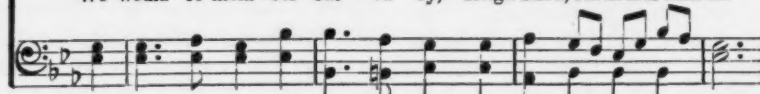
With devotion.



1. O ho - ly day of Pen - te - cost, On which the Spir - it came
2. O glo - rious day of Pen - te - cost; O bless - ed na - tal morn,
3. O bless - ed Lord of Pen - te - cost, Our Sav - iour and our King,
4. Lead us, O Lord, by Thy rich grace, And keep us from all sin;



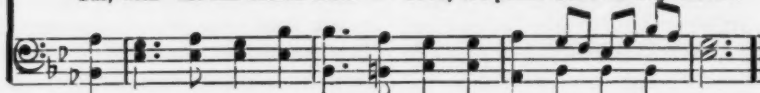
In prom - ised pow'r as anx - ious hearts Were met in Je - sus' name.
When, in the hearts of ho - ly men, The Church of Christ was born.
To Thee, for all Thy gifts of love, Our grate - ful hearts we bring.
We would re - mem - ber Cal - va - ry, — Reign Thou, our hearts with-in.



O won - drous gift the Fa - ther sent To those who tar - ried there,
O bless - ed day, when heav'n and earth Were met with one ac - cord,
O fill us with Thy Spir - it, Lord, And keep us ev - er true,
Thy won - drous grace we would de - clare; Thy won - drous love make known,



O - be - dient to their Lord's command, In wait - ing and in prayer.
In might - y pow'r, to her - ald forth The king - dom of our Lord.
That we shall be Thy wit - ness - es In all we are and do.
Till, with the ran - somed hosts a - bove, We praise Thee on Thy throne.



Complying with a request by Jesse M. Bader Mr. Huston, minister, evangelist, author and composer has prepared this special selection for Pentecost. We are sure that churches will welcome this hymn for use in their services of Pentecost.

Apostles' Creed followed by the Lord's Prayer (Chanted)

Anthem: Quartet—"Our Land, O Lord, with Songs of Praise" Schnecker
(A National Anthem)

Psalter: Fifth reading for Special Days—The Nation. Gloria Patri

Scripture Lesson
Children's Worship Period

Junior Service
Meditation, Pastoral Prayer and Choral Response

Announcements

Offertory: Organ—"Patriotic Hymn Theme"

Baritone Solo: "The Trumpeter" Morse

Sermon: "Honor the Brave" Dix

Hymn No. 702: "America" The Minister
Henry Carey

Benediction and Doxology
Organ Postlude

Star indicates when doors will be open for the seating of latecomers.

W. J. Hart,
Utica, New York.

The Ministry And The Man

By J. W. G. Ward, Detroit, Michigan

V. Planning the Work and Working the Plan

IT is a thousand pities that a man who has been expensively educated for the ministry, who has lofty ideals and unrealized plans for the work to

which he is pledged, should be compelled to undertake so many duties that seem foreign to the one supreme aim. He must, as occasion requires, descend from the mount of Olympus to the most trivial matters. He finds demands made upon his time that irritate and annoy



J. W. G. Ward

him past endurance. It is not because he feels he is too big to be present at this meeting of the Orphanage Board, that committee of the Aged Folks' Home, a reception to meet some family who has honored the community with a visit, but because his own mission is so pressing.

Precious hours that he longs to spend in his study are frittered away by callers or visits he feels he ought to make. Not without some justification, he declares that his intellectual and physical capital are being invested at a paltry one-and-a-half or two per cent when it ought to be yielding five or six per cent. The things he can do best are not done best, for the simple reason that he cannot give the time and thought to them that they both merit and demand. Reading has to be overtaken in odd half hours, when the mind is either weary or burdened with other affairs. Study is so spasmodic that anything like consistent work is almost abandoned in despair. Sustained effort to fathom the grave problems of mankind has become impossible. And so, it is not to be wondered at that life is robbed of the mighty impulses that once nerved the heart. These belong to the past. Plodding along like a poor packhorse has taken the place of dash, enterprise, and untiring zeal. Self-pity, with a touch of embitterment, has entered the soul.

One need not possess more than a modicum of discernment to see what dire results must follow this frame of mind or attitude towards daily duty. Yet it is no exaggeration to say that more men have been crushed to earth by worry and distractions than by the

tremendous responsibility and incessant drain of the pulpit and pastoral work.

Can anything be done about it, or must we accept the inevitable? To reason with oneself that these are the conditions of modern life, with its haste and rush, its unending round of activity, and its complexity, is only begging the question. The facts are there not to be argued about, certainly not to accept with ignoble resignation, but to be faced as a man should. Things are wearing and wearying, but they are not necessarily as bad as they frequently seem—on Mondays! First of all, there are some phases of our work more valuable than we may realize. And here, let us say, that the analogy of an investment is both grossly misleading and inappropriate. It is specious, we grant. On the face of it, it does seem sometimes that we are not using our talents to the best advantage. Yet, as is often the case, appearances may be deceptive. The fact that we must find time to attend committee and board meetings that are often a weariness to the flesh, and look like an invention of the evil one to waste a man's time and destroy his spirit, needs to be regarded from another angle. That we do show interest in what is not the actual concern of our particular church or denomination is not worthless. It is only what others in that group are doing. Some of them are business men whose days are just as short as ours, and whose time is valuable. Were the ministry to abstain from such gatherings, it would not only impoverish them in tone, in vision and counsel, but also in weight. Moreover, it would be a slur on religion as a practical force. We ought to show all the sympathy we can in every good cause, and our presence in person is a demonstration of the truth of self-sacrifice and service of which we sometimes speak rather glibly.

Even purely social events, irritating and galling though they may prove, especially when a man has had to leave his books, his writing, his hobby, are not always without some good. Have you gauged the impression that a sane, sunny servant of Christ can make on the circle in which he stands? The idea that we are averse to all innocent gaiety and good-fellowship that still erroneously persists in some quarters may get a rude shock. People will discuss us after they sepa-

rate. Some who would never have had any contact with us in the ordinary way may be influenced for good, not by any word spoken, but simply by what we have shown ourselves to be when strictly "off duty." Jesus measured time as no one else ever did, yet He did not decline the invitation to the marriage celebration at Cana. The company may not have been entirely congenial. Some of the by-play and what passed for humor may have even been repellent. Yet we venture to affirm that the happiest corner in the room, the quarter from which the most frequent and joyous mirth emanated, was that where He sat. He was making contacts—as we may. He was contributing to the happiness of others—as we should. He was opening hearts that otherwise might be shut fast against any religious influence—as we ought. The commercial and professional man regard the intercourse they may have with their fellows, in other than strictly business ways, as a big aid in increasing their clientele. That is not why we should meet with people. Ours is a higher motive, yet one that is just as real.

A word of warning along these lines is, however, imperative. The minister who can be human without forgetting his high calling is worthy of all honor. But there is the insidious temptation of wanting to be known as a "good mixer" rather than as a true servant of Jesus Christ. And thereby hangs the tale. We were talking to a man prominent in a certain church, when, in a burst of confidence, he began to discuss his minister. That puts another minister in a very invidious position. He ought to be loyal to his brethren at all costs; to indulge in anything like criticism behind their backs is contemptible. Still, there it was. This particular cleric was, it appeared, more bent on being a good fellow than a good man. He could preach like an archangel on Sunday, until people were lifted to the seventh heaven. But on Monday, he would meet with one of the luncheon clubs, and there retail the spicy stories that unfortunately circulate in some places. Afterwards, the men would talk about him. "Isn't he a regular fellow?" would be the comment. And this is what that merchant said. "I am not all I ought to be, by a long shot. But I don't want my minister to be 'a regular fellow.'"

I want him to be a man of God. He could have been friendly with our fellows without demeaning himself. And what is more, they would have thought a lot more of him for it!" "All things to all men" may be distorted into being disloyal to our sacred office, and that is not required of any of us. Popularity purchased at that price is not only too costly, but also so cheap that it is not worth acquiring.

Viewing the week as a whole, we freely concede that there is much in it that, from the minister's standpoint, is very unsatisfactory. As he looks back, he thinks of the time that has had to be frittered away, of the better work he might have done, of the urgent things that remain undone; and he is perhaps filled with reviling. But we repeat, some of this self-reproach and dissatisfaction is unfounded. We are not the only ones who have to endure much that seems petty. Have you thought of the time-wasting caller who gets into the manufacturer's office, prepared to talk about anything except business? The lawyer, the banker, and the medical man, all have the same thing to face. Yet out of these conversations, even if there is no immediate tangible result, there is always the hope that something may come. Even if it does not, they afford an enlarging knowledge of human nature that is all to the good. So we come to this; the distractions of the ministerial life may be irksome; they are not all useless. But undoubtedly some of them are both useless and unnecessary. The fine art we must cultivate is to discriminate between what is vital and what is merely time-waiting opportunism.

To attend every gathering to which an invitation is received, to accept a seat on every board and committee to which we are asked, to be at everybody's beck and call, is as futile as it is fatal. That kind of thing grows by what it feeds on. A man can spend the major part of his days running about after what is not his own work at all, when he ought to be either honestly busy in his study, or shepherding his flock. It is a poor compliment to the church of which he is minister if he finds these other outlets for his energy more attractive than his actual duty. It is more than that: it is a reflection on his honesty of purpose. Let a man become fast in the tentacles of this octopus of meetings, and he is impotent as a messenger of the Almighty. Before he left the United States John Henry Jowett uttered this timely warning: "I am profoundly convinced that one of the greatest perils which beset the ministry in this country is a restless scattering of energies over an amazing multiplicity of interests which leaves no margin of time or of strength for receptive or absorbing communion with God."

Church Members' Liability For Defaming The Pastor

By Arthur L. H. Street

THERE is an important and interesting principle of the law of libel and slander, to the effect that a false statement derogatory to the character of another is not actionable, if it was made in good faith and belief that it was true and if it was made in a connection involving an interest or duty on the part of the maker of the statement. In other words, if a member of a church were to gratuitously utter a false statement concerning a minister, reflecting upon the latter's character and having no tendency to serve any useful purpose, innocent belief that the statement was true would not protect against legal liability. But if a church contemplating calling a pastor were to ask a member of his congregation concerning the minister's character, the reply would be qualifiedly privileged, and a statement reasonably made in good faith would not support an action for damages, although later found to be untrue.

These legal principles were lately involved in the case of *Slocinski vs. Radwan*, 144 Atlantic Reporter, 787, decided by the New Hampshire Supreme Court. There plaintiff, a pastor, sued for damages because defendants, members of his congregation, had accused him of not only being married, in violation of the tenets of his faith, but also being immoral and dishonest in specified particulars. On trial of the suit, the defendants relied upon a claim that the statements, if untrue, were made under such circumstances as to be privileged. Concerning circumstances under which such charges against a pastor will be regarded as privileged, the Supreme Court said:

"It is to the general interest of society that correct information shall be obtained as to the character of persons to whom others have a common interest, and hence the law grants to all the privilege of giving information concerning private individuals when given bona

fide and to a person having a corresponding interest in the subject. . .

"It is hard to imagine a more obvious example of common interest than that which is shared by the members of a church in the character and conduct of the minister, since these factors determine his capacity for spiritual leadership. No minister can expect, nor should he desire, that the question whether he measures up to the standards of behavior or ability demanded by his parishioners will not be debated in private conversations by members of his congregation. More often than otherwise, such discussions tend to enhance his prestige and increase his influence; but, in any event, they constitute the raw material out of which the prevailing sentiment of the parish in regard to the usefulness of the preacher is evolved. .

"The idea that the conduct of a minister should be mentioned unfavorably only at church meetings, or before tribunals having authority in the premises, suggests an undesirable departure from the usual course of events. Charges against clergymen publicly made before church bodies are happily the exception rather than the rule. . . The high esteem in which clergymen are usually held by their parishioners furnishes a substantial guarantee that discreditable rumors, if without substantial foundation, will die aborning. The comparatively rare instances in which charges are presented and heard by the constituted church authorities evidence the culmination of considerable periods of private discussion amongst the members of the congregations involved. Any rule designed to penalize the formation of public sentiment in such cases by arresting the preliminary sifting of reports through private discussion, *free from the taint of malice and for a proper purpose*, is without justification and would be foredoomed to practical failure as an attempt to decree that men and women shall not act like human beings."

But what about our denominational claims? Are we not to take our rightful share of responsibility, working upon certain committees, and undertaking given duties? Undoubtedly—provided it is our rightful share. But we must be just before generous, even with time and strength, and our own church has the prior claim, though admittedly not the only one. It is not, therefore, a choice between the good and the best?

That is not where the real difficulty arises, however, for most of our men are reasonable and right-minded. They are neither gadabouts nor position-seekers. The problem is how to run steadily in the ways of duty when there are so many legitimate, yet conflicting, inter-

ests in life. If their one concern were the pulpit, the work enough onerous would be comparatively simple. But few are in that happy situation. There are the various organizations of their own church which need supervision. A teacher must be found for this class, a leader for that society. There are ruffled feathers to be smoothed down, and some people who have lost interest or grown slack must be rounded up. There are families who expect pastoral visitation at frequent intervals; there are sick and aged folks who justifiably make a large inroad on the minister's time.

It is often the case that he has also to give some attention and oversight to

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A Worship Service For The Handicapped School

By W. E. Bradley, Columbia City, Indiana

Lacking suitable facilities the author of this article sought to use resources at hand to strengthen the worship program of his school. The story of the effort and its success is told herewith. Personally we think he apologizes too much for lack of equipment. The most effective way of building a spirit of worship is through worship, itself. And that is what he has done.

EVERYONE knows that the religious educators of today are right when they lay great stress on the necessity for equipment for the Sunday school. But when you simply cannot have a building of proper requirements, nor can you equip your building to meet up-to-date standards, the question is raised, "What to do?" This article is written to tell how one school "Made the best of it".

The educators are right. For if the one room schoolhouse is not conducive to the best interests of the pupil in secular education, the one room church school is far less so. In the one room country school only one teacher is endeavoring to put something across at any given time and only one class is trying to recite. But in the Sunday school! From eight to fifteen or more teachers, teaching all ages are in competition to see which will be heard and which will be able to hold at least the attention of his own class. And when the preacher is teaching one of the classes the result is more hopeless than ever. So the demand is for separate rooms for departments, and separate rooms for classes.

But "What to do" when this is an impossibility. For in spite of the optimistic statements of certain persons who, in isolated cases, have done the impossible, there are congregations where a building or remodeling program is a thing of the distant future. Such seemed to be the case at St. Mark's Lutheran Church at Fremont, Ohio. It is not different from hundreds of other congregations in the state and nation. In great faith and determination but with limited resources a new church building was erected. It is as beautiful and attractive a building as is to be found in the community. But it is not paid for.

To erect an additional building is out of the question. And to remodel the present plant seems to be an impossibility. It just is not built to be remodeled. And the money is not available.

A fine large first floor room has for years, housed the entire Sunday school. There was no thought of departmentalization. Finally, the leaders were led to see that something must be done for the children who were unwittingly left out of the worship program addressed to the older folk.

What to do? The sanctuary upstairs was beautiful in its liturgical appointments. Would it detract from the worship atmosphere of the chief service of

the congregation to use that room for the Sunday school? We had always endeavored to make that room a special room that would give the worshipper a sense of being truly in the House of God. The downstairs room, because of heating arrangements, could not be divided. If the children were to be given their chance, the adults must go upstairs and make the best of it. So the primary department was organized and given the right-of-way downstairs. There were thirty children. That was two and one half years ago. Thirty-five have been promoted. That should leave minus five. But the attendance today runs between thirty-five and fifty-five, with an average of about fifty. So that experiment paid, as it always will, with proper guidance!

But what to do with the rest. Only one more department could be handled. So Juniors, Intermediates, Seniors and Adults were left together and moved to the church nave. And then the troubles began. Let us pass over the trial of the confusion between the Sunday school dismissal and the opening of the church service. There were other problems that had to do with the Sunday school hour.

First, there was no piano. The pipe organ must be used. And it seemed so far away. The usual thing of course happened with an inexperienced organist. The organist waited for the singing to reach her. The school waited for the organ accompaniment. The singing became slower and slower. (Have you ever experienced this. Is there anyone who has not?). And in the second place, the usual hit and miss way of conducting a school seemed out of place. To make the best of things three innovations were introduced. Two of these are in common use. The third, as far as I have been able to ascertain is unique in Sunday school work. So I will but mention the two and explain the third.

Our denominational press had just issued a new parish hymnal. We purchased a supply of these and immediately began to follow the liturgical service outlined. We liked it! Then to enter more fully into the plan of a worship service we introduced a bi-pocket envelope for the offerings in both departments. No more "passing the envelope for the collection" in the class period. We received an offering with an organ offertory and with the singing of "We Give Thee but Thine Own". The envelopes have accomplished three things.

They have made the collection an offering and worship, they have given us one less distraction in the teaching period, and they have increased our income by 40%.

Now to return to the first problem and the third innovation. The use of the organ did not make for inspirational singing. We needed a choir. So we filled the choir loft with young people. Did it work? Not so well. They were bored or at least pretended to be. And then we had our inspiration. Why not a Sunday school choir of juniors? But juniors have a reputation for being restless and full of mischief. This is pronounced enough when they are on a common level with the rest of us sedate and disapproving adults. What would happen if we put them on exhibition?

But, in spite of our misgivings, we decided to try a junior vested choir for Sunday school. They are ordinary things, these junior choirs, in the church service. But we had never heard of them being used for the Sunday school. But that was no reason for not trying it out. And it worked! We had sixteen chairs available. We had to limit the membership of the choir to the number of seats. They had to be at rehearsal on Saturday morning. And they had to be fully vested by the time the school opens (and it opens on the second) or they did not sing that day. And they were there. By the way, here is one way of inducing some of the others to arrive on time, for it tended to get the whole family out sooner.

Here then is our program. We open with a processional hymn. Without the use of a bell we go immediately into the brief liturgical service, with the use of the "Apostles Creed" as our confession of faith. With the exception of the class lesson period, the worship attitude is carried throughout. We close with the recessional hymn. The only time a bell is used is to call the classes from the lesson. And the superintendent has had no occasion whatsoever to follow the old custom of giving a rather pointed and sometimes bitter speech about behavior in order to maintain order. Everyone realizes what he is present for. Naturally we have a freer atmosphere than we do in the church service. There is a time for a "pep" talk or object lesson and an endeavor to raise or continue enthusiasm. But there is no doubt in our minds that the service is one of worship and prayer.

You might ask "Is the class period neglected with all this change?" The

fact is, we have more time than ever. Thirty minutes is allotted for class work, and is never encroached upon. The service itself is concluded in one hour, giving a ten minute recess before the church service. Our denominational graded lessons are used and an endeavor is made to keep the classes small and correctly graded.

One doubt remained in our minds. What effect would a worship service of this kind have upon the church service. We are told there seems to be a growing tendency in many places to start for home at the conclusion of the school, a tendency among adults as well as among children. Would this new arrangement make this tendency greater? The reverse has been the case. We have really an unusual attendance of children for the later service. There are, of course, other factors entering into this, for we have worked hard to accomplish this end. But the children are staying in greater numbers. And they are interested and more at home.

And so we made the best of it! We realize that after all it is but a poor substitute for modern equipment and completely departmentalized work. But it was far better than saying "Nothing can be done."

The Ministry and the Man

(From page 712)

the financial end of the work and that, with his correspondence and general office details, is no light matter. Pressing appeals come to him from brother ministers to help them on some special occasion. And in addition to all these things, there are two sermons, an address or two, and a children's talk, all of which must be fresh, original, arrestive, and touching high water mark. It cannot be done! Can it not? Then at least it must be attempted, for that is our lot. If a man wants an easy life, it is not to be found in the ministry. If he more nobly asks not a lighter load but a broader back, one way to it is by planning his work.

The week, as well as the days of the week and the hours of the day, must be apportioned. First things must be given the preference, and minor matters given only the amount of time they ought to have. Only a definite plan can strike the balance so that these two requirements are duly met. The pulpit and sanctuary ministrations are his principal concern. That means, the best hours must be spent in preparation for them. Sunday has its own duties; that can be ruled out, although he were a foolish man who would not avail himself of any ideas that might visit him while the glow of a great spiritual stimulus lingers in his soul. Monday we have already agreed should bring some relaxation, but again that does not mean that the windows of our being should not be open to any light that may come, nor that, if we hear the gentle footstep of some gracious thought passing our door, we should not welcome it in. Ideas are such erratic visitants. When we

The Revival

How I May Help

I.

By praying for the revival; by preparing a prayer list of those for whom I will pray daily.

II.

By loyally entering into such plans as may be proposed during and after the special meetings.

III.

By believing in the revival, its objects and its methods.

IV.

By being present at every service unless unavoidably prevented, and in every way showing my interest.

V.

By bringing others under the influence of the meetings.

VI.

By my willingness to do what may be asked of me.

VII.

By gladly postponing other engagements and giving the meetings the right of way.

VIII.

By advertising the meetings among my associates and enlisting their interest.

IX.

By believing and maintaining that the regeneration of souls is the supreme work of the Church and that the Gospel is the power of God unto salvation to every one that believeth.

How I May Hinder

I.

By neglecting to pray either for myself or others. Prayer releases God's power on earth.

II.

By my unwillingness to cooperate, either in preparation, during the revival, or after.

III.

By my criticising and doubting.

IV.

By neglecting to attend or attending irregularly, and in other ways showing my indifference. The surest way to kill the meeting is just to be indifferent.

V.

By making no effort to influence others to attend.

VI.

By failing to give hearty response to the suggestions of those in charge.

VII.

By insisting that my personal plans and pleasures shall not be interfered with by the revival.

VIII.

By keeping silent among my friends and failing to create any anticipation, or awaken their conscience.

IX.

By holding that the Church has no work beyond that of mere ethical teaching and social reformation and that the days of the revival are past.

—From the *Christian Call of the First Christian Church, Tonkawa, Oklahoma.*

least expect them, they come; when we urgently need them, they sometimes tarry afar.

But from Tuesday to Friday gives us four clear mornings which should be sacredly cherished and rigidly safeguarded as far as we can from all interruptions and discordant notes. Prayerful thought, diligent study, conscientious application to the work for the coming Sabbath, is the order of the day during this period from eight or nine a. m. until one o'clock. That may be asking a good deal; it is not, considering what our mission is, asking an hour too much. If those engaged in commercial pursuits are at their desks at a given time each day, and do not permit their efforts to relax, we ought to be even more keen and thorough. We have no time-clock to punch, no work-sheet to fill in, no overseer to check us up if we slow down. Yet, because we serve the Lord Christ, the fact that we are on our honor will entail greater strength of purpose than if we were under constant supervision by human eyes. In such a service and with such a Master, who would not do his utmost? To spend half the morning over the paper, to divert the mind when it is at its freshest to attend even to our mail, is unthinkable to the man who has the

heart of the matter in him, and who is bent on making the fullest use of his time.

The four hours of each morning should be further subdivided so that again the most may be gained from them. For example, two hours might be spent on shaping the materials for the morning sermon; two hours for the evening discourse. That would then leave one morning each for the actual writing of them, with another morning in between for the midweek address or any other speech due to be delivered. But, in any case, it will be seen that the work of composition is complete by Friday at noon—a distinct gain on the frenzied struggle that has sometimes been waged on Saturday, into the late hours.

What of our correspondence? There are letters that must be answered; there is a wider ministry of sympathy and condolence, of appreciation and encouragement, that we may also exercise by the written word. This is an integral part of our work, and it cannot be neglected. But this should not be given the best hours of the day, even though we may like to get things "out of the way" before we start the main business of the morning. Keep these until a later hour, when the mind is perhaps

becoming a little weary from steady concentration on greater matters. They can be done just as well. The afternoons can be arranged to suit the program of the week. If practicable three should be set aside for pastoral work. The urgent cases come at the head of the list, but that does not mean they must all come the first day. When we are in a given neighborhood, other visits can be made. This is easily arranged if the congregation is listed not only alphabetically, but also in definite zones. Thus crossing one's tracks, or covering the same ground twice, can be avoided. It may be that there is some special meeting in a given week for an afternoon; but even then, it is a poor man who cannot work in a call or two on his way or returning, so that he has something to show along this line for the day's work. Then come the evening engagements. These ought to be carefully curtailed, so that, where it can be managed, the maximum results may be obtained with the minimum fatigue. To let them trail out so that the man does not reach home until midnight, so elated or depressed by the evening's happenings that he is compelled to toss sleeplessly about for hours, is a poor start for the next day. And, unfortunately, that is where many of us make a serious mistake. We are not driving the machine; it is driving us, and that will mean disaster before many days have passed.

Now the remedy we suggest is twofold. First, definite planning of the work, as we have said, with an unbending resolve to put the main considerations in the foreground—and our duty to our church and to our families come within this. The second thing is just as essential, that is, working the plan. Good resolutions are notorious as a paving material to a certain place. They need not be. On the contrary, they are meant to be rungs in the ladder by which we may ascend. It is absurd for one man to attempt to legislate for another, and so each of us must frame the program by which the best work can be accomplished. But, having done that, it is required that the plan should be followed out with the least modification possible. The will must be dominant; any number of pleas and excuses are likely to come forward from a body that resents authority and a mind that loves to wander afield at its leisure. Both have to be brought to heel. If the Apostle gives us one point in practical theology more valuable than another it is surely the counsel to discipline the powers we possess, and harness them to the magnificent mission assigned to us.

But what of the other man—the persistent or pleading caller who has perhaps even some right to our time and

(Turn to page 718)

Whither Bound In Religious Education?

An Interview With Dr. Erwin Shaver

By A. Ritchie Low

FOR a long time I have been looking for someone to tell me the aims and objects of religious education. Last summer, while attending the International school of religious education at Lake Winnepesaukee, New Hampshire, I came across such a person. His name is Erwin L. Shaver and he is connected with the Congregational Educational Society of Boston. Dr. Shaver travels extensively. He meets thousands of people each year. He is the author of many books. He is an authority on the subject of religious education. Having learned these things I approached him with the assurance that here was a man who could tell me what the movement was all about.

He had just completed a lecture and was sitting on the grass basking in the sunshine. Telling him of my mission he invited me to sit down and have a real heart to heart talk. We were not long in getting down to business. I launched right into the subject. "What many ministers want to know," I said, "is what you fellows in the religious education movement are aiming at." He asked me if I had read such and such a book. I had. "But," said I, "the author talks technique, technique, technique. It does not seem that he himself knows what he is driving at. The one advantage our forefathers had over us is that they knew precisely what it was they were about. In other words they had an aim." Dr. Shaver listened attentively.

He reminded me that the religious education movement was young and that even the leaders were just feeling their way. I then put this question: Many pastors complain of their inability to secure teachers for their classes. Do you think that this is due to their not having anything definite to teach? He thought there might be some connection between the two. "I wish, Dr. Shaver, you would tell me just where we are and what you really think about the whole movement."

"To begin with," said he, "we have, in my opinion paid too much attention to teaching character. We must remind ourselves that character is caught as well as taught. Yes, even more so. Another thing. I am coming to believe that in former years we have been too much concerned with mere facts. Learning, after all, is a life-long process. I am thinking now of the curriculum. Moreover, a teacher should not say to her class that this is secular and that is sacred but rather interpret everything from the Christian angle." Personally, I share his views in this respect.

"I would even go further," he continued, "and say that courses for our young people ought to be worked out quite apart from the books and material used. There ought to be continuity and

balance to a church school program." When I asked him just what he meant by the former statement he said that when a class studies missions, for instance, this ought to be followed up by a visit to the foreigners right where they lived. "There is no use in our praying for Mexico unless we do something for the Mexicans who live ten blocks away." When I asked him if this was not being done he intimated that while young people were anxious to show their interest in a friendly, practical way, in some cases their parents did not want their children to be mixed up with foreigners. With a twinkle in his eye he added "and some of those same parents are officers of foreign missionary societies!"

"I am afraid," I broke in, "that we are getting away from my original question, namely, what are the aims and objects of the present day religious education movement?"

"That, friend Low," he replied, "is a large order and I doubt if right off-hand there is anyone who could answer it in a satisfactory manner. You see the movement is in its infancy and we are all travelling toward the light. And let me say we are getting nearer to it all the time. The fact that you and others are asking 'Whither Bound?' makes me feel that sooner or later we are going to reach port." Many share his optimism.

Dr. Shaver is comparatively young. Perhaps not over forty. He is slimly built and would weigh, I should say, around one hundred and forty pounds. He has a scholastic look about him which may account somewhat for the large number of books he puts out. While he is not robust physically he must be very wiry. He is scholarly but not pedantic. He is easy to meet and makes a delightful companion. He is married and has two children, a boy and a girl.

Of course I had heard him speak before I went to Lake Winnepesaukee but it was only this summer that an opportunity was afforded me to meet and to really get to know him. What do I think of him? All I can say is that I never missed any of his classes while in camp. Another thing. I notice that near me as I write are some of his writings.

Need I say more?

Oh, sons of earth! attempt ye still to rise,
By mountains pil'd on mountains to the
skies?

Heaven still with laughter the vain toil
surveys,
And buries mad men in the heaps they
raise.

Pope.

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The Ministry and the Man

(From page 715)

thought? He cannot be turned aside in every case. There may be a matter of life and death that cannot be deferred, and if it is a choice between sacrificing the program and rendering some urgent service to a fellow-being, the program must undoubtedly go. Yet only temporarily. When we are honest about things, we often find that, after all, the real obstacle is not so often with the outsider as with ourselves. There is a given task for a set hour; it must be fulfilled to the best of our ability. Then, strangely enough, instead of having less time to attend to the minor details of our work, we shall have more. The mind will have a certain freedom and poise, having completed some definite work along fixed lines, that it could not otherwise enjoy. There is no inner fuming about a letter that has not been answered, the sermon that ought to be under way but that has not even been started. These things have been given due place; they can now be set aside until the plan calls for the next stage of development. And if it be the young people with their love affairs to discuss, an old lady worried about her son, some one who seeks our help in obtaining a position, or any other affair that we generally rank as trivial (although such requests are far from unimportant to those making them), with tact and courtesy, patience and sincere interest, we shall be doing good work for the Kingdom. It must have struck the careful reader how many unrecorded acts of kindness Jesus did. The list of miracles, discourses, and outstanding incidents of the three years, is remarkably short. But so were the days for Him, and we cannot but believe that He would fill every hour with labor that would tell. "The night cometh" shows the impelling He felt within Him. The same sublime motive ought to animate us. To make full proof of our ministry, to touch the human soul on all points, to give our best in every way—this is the ideal for us all. It is accessible only as we plan the work, and then work the plan. So we counsel a complete overhaul of the week to those who feel their efficiency is below par. A renewed resolve on the part of each of us to eliminate unnecessary movements, and to accomplish the most that lies within our power, is a goal for us all.

A PRAYER

A body with never an ail or an ache,
A sapient mind all wide-awake;
A bit of the big world's work to do,
With plenty of time for a book or two;
A few new friends in the inner fold,
And the power to keep the ones that are old;
A goodly cup of life's sparkling wine,
With nothing of shame on me or mine.
These do I want; but only ask
Two things to fit me for my task:
Courage to stand unwhimpering when
My share befalls of the ills of men;
Grace so to live that there may be
Some few to thank my God for me.

—Robert Freeman

Taking The Lump Out Of Slump

By Arnold Carl Westphal

CERTAIN months are uncertain months for church treasurers, for written out of the history of a dread past is the expected financial slump. This slump is periodic and persistent.

The First Baptist Church, of Salem, Ohio, Rev. A. C. Westphal, pastor, regards these slumps as vagabonds, doing the church no good, and by anticipating them, and plotting against them, quickly bids them pass on when they appear.

The last plan used was in the way of a puzzle, the solution of which the entire church heartily entered into. A series of letters was worked out and printed on small cards, about 2x3 inches. There were eight of these letters, and each member was to receive one each week, with the church bulletin. (These

are being distributed each Saturday to every home of the congregation, that can be reached by a corps of boys and girls under the pastor's direction.) The first part of the puzzle was delivered the first Saturday in July, and the last piece was delivered the last Saturday in August, that "Lion to the Tribe of Treasurers." For two weeks, preceding the first delivery, the plan was made plain. Each member was to get a card each week, and when all eight had been received, they were to take the large initial letters and form one word out of it, and the spirit of that word would be found in every letter. On the other side of the card a record of total gifts of the previous week was to be printed. A sample follows. This was the first letter, delivered, in card-board form.

Now that summer is here, it will not be hard to neglect the church. So in the next eight weeks you will get eight nice helpful letters. N is the first one. Notice the plan. Save each letter. Never throw any away. Note both sides. When read, notice contents abroad. On the ninth Sunday, which will be Sept. 1, name one word using all eight letters. Put your name on it and drop in offering plate. The next Sunday you will receive a story in the Church bulletin.

The other side carried information like this

BUDGET REQUIRED EACH WEEK	\$65.00
AMOUNT RECEIVED LAST SUNDAY	60.00
DEFICIT	\$ 5.00
SURPLUS	

Having explained the puzzle idea in the first letter, the second one carried on it a few facts, simple yet more terse than a treasurer's report could give. This also established the reason for extra effort. Here it is.

Figures reveal the following facts. Our Church needs \$65.00 for each week's current expenses. Only fifty percent of our members are giving. For the first six months, these figures gave \$1375.00. Our full quota was \$1700.00. We now face a deficit of \$325.00. Without your gifts we are in a dire straits.

Having had explanation, of the puzzle, and a reason for the puzzle, now a little persuasion was needed, in the form of a sermonette on giving. Read it.

Every good gift and
 very perfect gift cometh from above.
 expect great things from God.
 express your expectancy by
 extending your faith in giving.
 excusing yourself in the
 exercise of this privilege will
 extinguish your spiritual life.
 exhibit your
 exaltation of Christ by an
 express and regular gift, weekly, for current
 expenses through the
 envelope provided by the church.

* * *

After this letter had been delivered, much interest was manifest. Those who had been sliding with the slump, called the pastor for a complete set of cards, having lost one or two. Others failed to see the fun at first, but were now entering in—could they be supplied with back numbers? Thus the fourth letter was designed to help the new interest, and encourage those who began, but were lagging. It was also a catch letter. The statement, "I am the fourth letter," was by some interpreted to mean it was the fourth letter of the word they were hunting. This was not the case, but the finance board was sworn to secrecy, so they could not tell their friends or families.

* * *

I am the Fourth letter.
 belong to the set of eight.
 come from the First Baptist Church.
 belong to the puzzle and
 insist on being read and kept.
 am a silent messenger and
 will not argue.
 will inspire you to your duty of
 interpreting your
 interest
 in the kingdom by
 investing a gift
 in the Church each week.

* * *

The next four letters came in August. There were no printed bulletins. However, the letters were delivered religiously and exactly by the energetic children. No services were held for two of the Sundays, so the church offering on these Sundays was received in the Bible school hour. The next three letters follow.

* * *

For God so loved that He gave His Son.
 finding us as sinners, He
 furnished the purchase price
 for our redemption.
 five dollars or
 five hundred dollars will never redeem a
 forsaken soul,
 or we are bought with a price, of blood. God
 fulfilled His part. Now will we
 forfeit the joy of doing our part by
 failing to
 finance our church
 financially
 in union?

* * *

Render unto Caesar the things that are his.
 render to God what is His.
 remember that giving is a part of God
 revealed will. We Possess our money but the
 rightful owner is God. He expects us to
 return dividends. Do not
 rob God of His share, the first fruits.
 regular giving each Sunday shows a
 right attitude toward the Church, and
 rich blessings come to the giver.

Spiritual Voices in Modern Literature

(From page 702)

Caine's, "The Woman of Knockaloe"—and then drive home the individual responsibility of doing for one's country what one would never think of doing to an individual. "Your business," declared such a warrior as the late Marshal Haig, speaking to British ministers, "is to make my business impossible." Confront these moderns with their studied indifference to Christian belief with the alternatives offered by a pagan creed. "City of Dreadful Night," by James Thomson, Jean Paul Richter's terrible dream of a godless world, will make this incandescent. Take the brilliant Jean's picture of the final extinction of this whirling planet in the sky upon which we live. What use is it to plead or work strongly for democracy or any other starry ideal,

"If every man die forever, if all his griefs are
 in vain,
 And the homeless planet at length will be
 whelmed thro' the silence of space,
 Motherless evermore of an ever-vanishing race,
 When the worm shall have writhed its last,
 and its last brother worm shall have fled
 From the dead fossil skull that is left in the
 rocks of an earth that is dear."

"Contemptuous of ideas, but amorous of devices"—that is the way G. Lowes Dickinson describes our American civilization. Certainly it is the mechanical side of life which primarily interests us. Read such a startling book as Raymond B. Fosdick's, "The Old Savage in the New Civilization." After a shattering summary of the facts of our contemporary life with its worship of Mammon and Machine, he says scathingly, "This is what our 'education' has done for us!"

Certainly the tendencies of this hectic generation reflect themselves in our fiction. Take such a typical example of our later fiction as "The Glimpses of the Moon" by Edith Wharton. Here is a fairly accurate picture of the non-moral society of our own era. One touch makes us pause and might well be incorporated into a sermon on the Christian conception of marriage;

"The little girl wound her arms about Susy's neck and leaned against her caressingly."
 "Are you going to be, soon, then? I'll promise not to tell if you don't want me to."
 "Going to be divorced? Of course not! What in the world made you think so?"
 "Because you look so awfully happy," said Clarissa Vanderlyn simply.

When we have such precocity in the nursery one might expect the springs of domestic life to be poisoned.

Albert Parker Fitch's novel in "None So Blind," depicts in a present day college environment the struggle a man has with the rampant impulses which the New Testament is pleased to call sin. Dick Blaisdell, a drunken, dissolute

Obedience to God is imperative if our Church is to prosper. His Law is, in the first day of the week, let each give. The mission of this plan is an offering unto God. Therefore, we should not overlook it, for our gifts constitute a worshipful opportunity, and God's plan involves an obligation.

* * *

Finally the last letter was delivered. This gave final instructions. With this last letter was delivered a printed sheet, containing the entire eight letters.

* * *

To find the other seven letters. Then set together the eight letters in one word. The message, for they will give you the key to the one word. The letters given are, N, F, E, I, F, R, O and today G. Learn this truth from this exercise, gifts may not be old in value. They may not be great in size. But they should be glorious in sacrifice.

* * *

At this point the pastor returned from his vacation. He found his congregation transformed into a group of grown-up children, joyfully exclaiming, "I have it, I have it." Then they would whisper that hounded word in his ear. What were the visible results? 15% of those who solved the puzzle, of record, were non-members, thus making them moral stock-holders in the church. 80% of the membership entered into the project, thinking upon the messages, and perhaps giving their contributions, whereas, before only 50% of the congregation were interested financially.

The budget for the two weakest months of the church year was fully met, despite the two vacant Sundays, and two supply Sundays of August. The September offerings so far have averaged 30% over the budget, and the church enters into its Fall program with a clear slate, because the "lump" was taken out of "slump" and put into the church treasury, when the pastor played a prank on his congregation, by making them look for eight weeks, backwards and frontwards at the heretofore meaningless word, *OFFERING*.

Senior, was telling his roommate of his last battle with himself.

"Dick," said Phil, "I'm outside of it. I don't want to be, but I can't help it. I don't want to be fooled. How can you be so sure?"

"Because I happened, Phil—Something that had been way down deep, rose up, rose up—nothing could stop it now—and took command. No power on earth could have taken me to the Reynolds after that. I stopped the boys. 'What's up?' said Bob. 'I'm not going any farther. I can't, 'Can't,' said Atwood. 'You're never going to back out now!' 'I'm not backing out, I loathe it. I can't do it.' I turned round and ran for a car. After I started running, I just raced for it. I didn't notice what car it was. It landed me out in Brighton and I walked over here.

"Dick, if it was so real, why can't you give it to someone else?"

"I guess you can't ever do that with things that are real, Phil. I guess every man has got to get them for himself. Anyways the fight's won."

This mystic element, this Power that makes for righteousness, that remakes human nature; What is it but the Power of God unto the salvation of individuals and society?

Donn Bryne has lately fallen on sleep, but not before he left us novels that

make even simple goodness thrilling as in his romance, "Brother Saul." This memorable dialogue between Mary of Magdalá with Saul. (p. 154ff)

"He was above it," she told Saul, "I know love. I know it, the dark and white." Her face was calm, beautiful. Five and thirty years had only given her strength and dignity. "In the dark love, you turn from God's sunlight and clean flowers and chaste trees into a hot evil place, because of some evil you have invited unto yourself. And in the white, Saul, your heart is high and singing like a bird's, and the man you know is like some new country you have discovered, where everything is sweet and great. The very highness of your heart betrays you." She made a gesture of futility with her white shapely hand, unstained by henna, unadorned by rings. "It ends in tears, or disappointment, in cheapness. He had love that one dreams of in the quiet hours of God," said she. "Not for beautiful faces and splendid bodies alone, but for faces, sweating with pain, and for twisted bodies, and for all things that needed love. Oxen galled by the yoke and overlaid donkeys, and birds in the prowler's net."

"Who was this man?"—Saul's question was to himself more than to her.

"Who can fool such as you?"

"He was the veritable Son of God," she answered calmly.

"The Bridge of San Luis Rey" is an-

other novel destined to be half a sermon and half a poem. Many of you will recall the final words of "The Abbess."

"Even now," she thought, "almost no one remembers Esteban and Pepita, but myself. Camilla alas remembers her Uncle Peo and her son, this woman, her mother. But soon we shall die and all memory of those five will have left the earth, and we ourselves shall be loved for a little while and forgotten. But the love will have been enough; all those impulses of love return to the love that made them. Even memory is not necessary for love. There is a land of the living and a land of the dead, and the bridge is love, the only survival, the only meaning."

"Now abideth love" says the Apostle thinking of its divinest manifestation in Him who triumphed over death and sins and time by the might of His invincible love."

Ralph Connor's appeal has been chiefly to the so-called ordinary Christian man and woman. Certainly his novels indicate an admirable refusal to serve the lesser Gods in the Pantheon of Sex. "The Sky Pilot" will remain to many of us his greatest work. A re-reading of this earlier book will do much to restore pride in our calling. There are parts of it that strangely affect the larynx. To give a concrete illustration of how novels known by us in the service of Christ made a great conclusion of one of the last sermons preached by Dr. George A. Gordon, later whom many critics regard as the greatest living American preacher. He was preaching upon the 23rd Psalm and when these words fell from his lips there fell upon his immense congregation a hush too deep for tears.

"You have not forgotten, and you will not soon forget, the first visit paid here by Dr. John Watson—Ian MacLaren—and you will remember that the most moving of all his stories was 'A Doctor of the Old School,' a story which made the physicians of Boston get together when they knew he was in town and write a testimonial to him of their appreciation of what he had done to open the eyes of the community to the grandeur and the simplicity of a doctor's life. You will remember the close of that story; there is nothing more tender in contemporary literature. The old doctor was dying, and he did not want any high-flown prayers offered over him, and he would not have any of the fine passages of Scripture read at his bedside, except the words in that Parable of the Lord about the Pharisee and the penitent sinner:

"And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner."

"Then the old doctor asks his friend, Drumsheugh, to kneel down and say a few words of prayer. 'I have not the words,' said Drumsheugh; he was not used to that exercise, and he asked if he should send for the minister. 'No; just say what's in your heart; and the Almighty will know the rest himself;' and Drumsheugh knelt down and prayed and the old doctor thanked him. Then came of delirium of death, when he went back to his childhood and was trying to learn his Psalm before he went to sleep. How perfectly true to the old habit of the religiously trained race. His mother has assigned a Psalm, and he must learn it before he can allow himself to sleep; his sleep must be in God for then his awakening would be in God. He repeats the Psalm till he comes to the last verse,

'Goodness and mercy all my life
Shall surely follow me;'

then he hesitates; he struggles with the rest, recalling a few words at a time, until finally, in spite of the delirium, the last two lines come to his mind, and he says, 'I'm ready now.' Then he says he hears his mother's step, and through the door sees her carrying a light in her hand, and he calls out to her, 'I've finished my Psalm!'

"And in God's house for evermore,
My dwelling-place shall be."

Can Preachers Have Time To Preach?

Our British Correspondent Writes On A Problem Which Is Not New To Preachers On This Side

By Frank H. Ballard of Bristol, England

IT has been said by a good historian that one of the marks of today is a decline in preaching. He does not refer, I think, to quality which is perhaps better than ever it was, but partly to quantity and partly to general interest. Sermons are getting shorter and shorter and if the present tendency continues it will soon be impossible to develop serious subjects at public worship. But it is in general interest that the change is most marked. A century ago people really enjoyed listening to expositions of the Scriptures. They came together on the tip-toe of expectancy, and in some homes the minister's message was one of the chief topics of discussion. That is no longer the case in England. The preacher has many competitors, and he is not usually regarded as a serious contributor to current thought. Faithful folk still sit under his ministry but the great mass of the population prefer the wireless (as we call it), the newspapers and the quarterlies.

But our historian was thinking not only of sermons from Christian pulpits. Most writers last century were preachers. Thomas Carlyle was a preacher pouring forth impassioned periods against hypocrisy and cant and proclaiming the gospel of duty and sincerity and work. John Ruskin was a preacher condemning ugliness and shoddy work and pleading in season and out of season for beauty. Macaulay was a hot-gospeller who wrote "an admirable history, in a remarkably glittering style, to prove that his political creed was at all times and in all places the true and only gospel." It was the same with the poets. Browning proclaimed the mysterious qualities of the human soul, Tennyson a multitude of things including "the larger hope", Morris the beauty of mediaevalism—they were all men with a message frankly using verses as vehicles of great causes. It is true also of many of the artists. Holman Hunt was preaching when he painted "The Light of the World." G. F. Watts was preaching when he painted "Hope" and "Mammon" and "Love and Death" to name only three out of a great number. And Millais and Maddox Brown were almost equally anxious to make their canvasses prophetic.

Today all that is scorned. The artist declares emphatically that it is not his business to inculcate morals or to strengthen religious faith. (When we look at some of his efforts we begin to wonder what is his business? Surely not beauty!) And James Elroy Flesher spoke for the poets when he said: "If we have preaching to do, in heaven's name let us call it a sermon and write it in prose. It is not the poet's business to save man's soul, but to make it worth saving." Whether he always lived up to his ideal I must leave students of his works to judge. It seems to me that he often preached, but it was a negative gospel (see, for example, his poems on death). And whether it is possible to make a soul worth saving without saving it is a question I must leave to other students. But the distaste of "message" poetry and prose is undoubtedly one of the features of our times. It is true we have still with us men like H. G. Wells, and Bernard Shaw, but in many respects they represent a past generation (though they would shoot me if they knew I said it!). They are always mounting pulpit steps, but it is hardly a Christian pulpit. The Church must do its own work today and cannot count upon the allies that there were last century.

This means that all the more care must be taken in the proclamation of our message. Especially it means that we must keep to the things that are essential. The layman sees this if the parson does not. Sir Josiah Stamp, for example, recently speaking over the radio (as you call it) said that "the pulpit has a more difficult task today than ever, but a more essential one" and immediately went on to say that Jesus Christ "still remains the most startling challenge to thought and purpose. Unless we have faced the issues He raises, and found some place in our scheme in which they are consistent, we have no satisfactory 'point of view.'" The preacher needs to be reminded that good preaching does not depend mainly upon eloquence or even upon cogency of reasoning. The great preachers of the past were Christocentric. They did not waste time on trivialities or squander strength on ephemeral topics but went direct to the centre of the Gospel and preached Christ Jesus.

It is an inexhaustible theme. Try to preach from an Old Testament prophet or a New Testament apostle for six months, and people will complain of monotony. Give yourself exclusively to modern problems for even three months, and they will sigh for something more spacious and compelling. But preach Christ, and there is a growing wonder and an expending message. Life itself becomes a bigger and more significant thing. There is no theme in all the world to be compared with the Person and Teaching of Jesus Christ. But to preach Him we must live with Him. I should like to refer here to an article in the current "Congregational Quarterly" on "The Soul of a Ministry" in which the Rev. A. T. S. James writes about "that quality of an inner life which is the background of a true ministry." I hope I shall not be charged with impropriety if I quote from that article one small paragraph about my own predecessor: "I need only mention to convey to you what I mean the name of Arnold Thomas of Bristol. What was the secret of his unfailing charm? There was one thing some of us down in the West observed about the Congregational Union in those days. They had perhaps a score of men who could be relied on to swing the Assembly over on public questions, and there was no dearth of able minds to handle the changes of thought; but if the Union wanted the deepest notes struck, and to be carried into the heart of ultimate spiritual mysteries, it would send for Arnold Thomas. I cannot explain it to you, except it be that, in Barrow's beautiful phrase, he knew about 'the wind on the heath.'" Is it not that deep note that is missing today and which we need to recover? Have we not become too obsessed by passing problems and forgetting the "ultimate spiritual mysteries?"

There is another suggestion that is receiving considerable attention in various quarters. It is the setting apart of a number of men as wandering preachers and evangelists to carry the message from city to city and village to village. One report speaks of it as blazing a trail. And the editor of the above mentioned quarterly, Dr. A. Peel, refers to it in a paragraph which I hope

I am at liberty to quote *in extenso*: "We sometimes wonder as we listen to sermons—and we hear one preacher fairly often—whether it would be a good thing if the churches had an order of preaching specialists. So often we hear a sermon that might have been tremendously powerful had the preacher only been able to work on his subject and the method of its presentation. The average preacher has but a limited time for thought and reading, and often he takes into the pulpit what he knows is only second or third rate, but which he knows equally well could have been vastly improved had time permitted. If we had preachers who could preach with the assurance and mastery with which Lindrum plays billiards! But that only happens when a man is willing to say, 'This one thing I do!' How far is it possible for the Congregational Churches to set aside an Order of Preachers, men whose time shall be given solely to the preparation of an effective message?"

"Such an order would, of course, have its dangers. It would be fatal if it came to mean that men were engaged on the facile task of declaiming 'travellers', or if they lived out of contact with common life. Such men as were called to preach would need to be prophets indeed—and they would be the first to watch themselves and suspect if art were becoming artifice. How much could not be done by a dozen men of this type? The day of the preacher is not over. But the average minister has not time to preach as he knows he should preach: he is overwhelmed by the call of committees, the oversight of organizations without number, and the demands of countless duties. Can a way not be found to set some men at liberty so that the Gospel may have free course to run and be glorified?"

I need not apologize for this long quotation for the purpose of these columns is to show what people are thinking and doing in the religious life of this country. Nor need I apologize, I hope, for passing now to an experiment of my own. It became impressed upon my mind that we ought to use our laymen more than we do. For one thing there is a prejudice against the professional preacher which is stronger than it has been for generations. For another thing laymen have contact with life that ministers lack, and in these days of specialization they are experts upon important matters that have direct bearing upon religious thought and life. And young men in particular ought to have something to say to us in these days of rapid change. With these things in mind I invited four members of my church to speak from the pulpit on Sunday evenings on the general subject of "Religion and Life." The first was an Oxford Don, who took as his special department "The

Contribution of Philosophy." The second was one of the curators of the local museum, who dealt with "The Contribution of Science." The third was an architect, who spoke on art, and the fourth a lawyer, who spoke on law. They were all young men but all thoroughly qualified to deal with their subjects. They spoke with modesty, as conscious of their slender experience of life compared with many they were addressing, but also with authority as men who were masters of their craft. The congregation listened to them gladly, rejoicing to see them making their distinctive contribution to modern thought and making it definitely as Christian disciples. It was a great encouragement to their minister and allowed him for once to be a hearer instead of a preacher of the Word. It made these young men formulate their thought in a positive manner—which is what some of our younger people are disinclined to do. It should encourage others to speak in a similar manner on such subjects as "Religion in a Shop,"

"Religion and Industry," "Religion and Agriculture," "Religion and the Teacher." One need not be a high-brow to contribute something of value to one's fellows. Perhaps a wide knowledge of life is even more profitable than a deep knowledge of books. Why should not young women be encouraged to speak on the home or the factory? It could all be Christocentric. It could help the overworked parson. And it would help to save the church from professionalism and a loss of contact with life. If Christianity is to progress in this country I am convinced that it will be largely due to the ministry of the laity.

Now there are always exceptions to every generalization including the generalizations above. James Elroy Flecker undoubtedly represents the attitude of most modern poets, but the Poet Laureate is not of their number. Dr. R. S. Bridges is, of course, now an old man, having been born in 1844, and so may

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Dedication Of The Y. M. C. A.

HERE follows the service used at Warren, Ohio, in dedication of Young Men's Christian Association. It was composed by Franklin P. Reinhold, pastor of the First Presbyterian Church of that city.

ACT OF DEDICATION

LEADER—Having been prospered by the good hand of God, and enabled by His grace and power to complete this noble character-making temple, let us now stand in His Holy presence and dedicate this building.

"Except the Lord build the house, they labor in vain that build it."

PEOPLE—"So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work."

LEADER—"And Jesus increased in wisdom and in stature, and in favor with God and man."

PEOPLE—"A wise man will hear and will increase learning, and a man of understanding shall attain unto wise councils."

LEADER—"Blessed is the man whose strength is in Thee."

PEOPLE—"The Lord is my strength and my shield. It is God that girdeth me with strength."

LEADER—"The glory of young men is their strength."

PEOPLE—"Know ye not that your body is the temple of the Holy Spirit? Glorify God therefore in your body and in your spirit which are God's."

LEADER—To the development of full-rounded manhood, trained minds and sensitive souls in sound bodies—

PEOPLE—We dedicate this House.

LEADER—To the training of boyhood into manhood, and of manhood into the supreme moral character of the Christ—

PEOPLE—We dedicate this House.

LEADER—To the moral strengthening of Warren's life in every phase of its being, in the home, in the school, in the church, in industry, in business, and in all social and fraternal relationships—

PEOPLE—We dedicate this House.

LEADER—To the cultivation of justice and mercy, of honesty and loyalty in men's dealings each with the other, making the gains of industry upright, the use of power considerate, and the culture of goodwill habitual—

PEOPLE—We dedicate this House.

LEADER—To the widening of our horizons and the lengthening of our vistas so that they shall share in the worldwide interest and endeavor that make the brotherhood of man everywhere a vital, determining, dominating principle—

PEOPLE—We dedicate this House.

LEADER AND PEOPLE—We, now, the members and friends of this Young Men's Christian Association of Warren, Ohio, compassed about with a great cloud of witnesses, deeply grateful for all the generous interest and co-operation which have made possible this enterprise, recognizing the challenging opportunity and great responsibility that our City presents in the creation and development of true moral values, and earnestly and confidently depending upon Almighty God to help us, do hereby dedicate ourselves to the high objectives to be achieved in and through this House.

DEDICATORY PRAYER

ASK DR. BEAVEN

Question: I understand that at your church you had an educational fund, available for young people of the church under certain regulations, to be loaned for college education. Can you tell me how the fund was secured and how it was disbursed?

Answer: We had at the Lake Avenue Baptist Church, Rochester, New York, what we call a Student Loan Fund. If you have a copy of my book *Putting the Church on a Full-Time Basis*, I think you will find it fairly well written up there, more fully than I can do here.

This fund has accumulated through the years by gifts of individuals, by gifts from classes in the church, by funds given at Christmas time, and by one or two very small bequests. It amounts now to about four or five thousand dollars, but it began with about a thousand dollars.

It is loaned to students who are members of our church and congregation, not over two hundred dollars in any one year, usually only for college or above, not for high school. It is loaned to them after they have shown their worth and ability, and also their willingness to earn something themselves. It is loaned without interest until six months after they get out of college and begin to earn. It then draws interest at six per cent and is payable within two years after that.

We have aided some thirty students since the fund was started five or six years ago. They have already begun to pay back; in fact, the amount that comes in now each year comes very near to meeting and equaling the amount that is loaned out again each year. I would say, in our particular case, that a fund of seven thousand dollars was adequate. It has been most useful, and has helped many students of many kinds to secure an education who could not otherwise have done so.



Albert W. Beaven

Question: What is the policy of the Northern Baptist Convention in the matter of electing presiding officers, and also other official members of the Convention? Do you elect a new moderator at each annual meeting, or do you re-elect the same person for a number of years? If a change is made at each succeeding meeting, do you consider this to be a wiser policy than to continue to reelect the same officers? What is your policy in regard to presiding officers in county or state unions?

Answer: In the Northern Baptist Convention there is, I think, no definite hard-and-fast rule that a man cannot be reelected to the presidency, but practically we do not reelect for more than one year. Largely this is due to the fact that there are so many good men, and that being the highest honor which we have we want to pass it around. Once or twice men have been urged to take it for another year, but they have stayed within the precedent and refused it. We did it once, I think, but came to the conclusion that it was not a very wise practice.

I do not know what the general practice is about state offices. In this state a man cannot hold office for longer than three years. I myself have just finished that term of office as president of our State Convention.

There is, so far as I know, no definite uniform agreement, either, about county offices. In general, however, I feel that change after a certain period of time is better than the continuation. While the continuation does provide certain elements of strength, because of the knowledge gained by the man in power, at the same time there comes a time when others ought to know about the work, and he is too old to do it vigorously, and then you have the embarrassment of putting him out.

The policy that I have referred to, however, ordinarily applies to situations where men are elected to an office where there is a continuing paid secretaryship. If there is not a continuing paid secretaryship, I can easily believe that the policy of continuing the person in office for a number of years would have a great deal more to say in its favor.

Question: I am the pastor of a Baptist church in the State of Maine. We have here the form of organization of both the church and the society. The society has handled property and financial matters, the church has been supposed to attend to spiritual affairs. Do you think this is a good form of organization, and if not, what steps should be taken to change it?

Answer: I am inclined to feel that the form of organization to which you refer is needlessly complicated, and would advise the organization of the church as a "corporation not for profit." I think this could be done under the laws of the State of Maine. This would give it full power to hold its own property

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represent the Victorian more than the Georgian era. But he has recently published his *magnum opus*—"The Testament of Beauty"—and it is full of modernity. And the Poet Laureate is not afraid to do a little preaching. In the first place he preaches a reformation in spelling which should be of particular interest on your side of the Atlantic. It hits the eye on every page and sometimes distracts attention from the text. The publishers felt it necessary to print a special note at the end in which they say that "the simplification is mainly confined to two particulars, mainly the final e and the double consonant." It takes a little time to get used to have for have and liv for live and wer for were and thru for through and perhaps the author will find that reviewers will have so much to say about innovations in spelling that they will have little space left for the poem itself. Dr.

Bridges has eccentric ideas also about punctuation, using commas with the parsimony of a miser. This does not assist the reader, as can be seen at once from such lines as: "dignity morals manners and human comfort" and "illimitable unsearchable and of heavenly import" where a few commas would have been a real help.

Now, these innovations are interesting when we remember that Dr. Bridges is essentially the scholar, and the scholar is usually a tenacious conservative in these matters. Changes in language and spelling are constant, but they come almost invariably from the people. This is true, I think, not only in our language and not only today, but with all languages and all times. It is the man of action, the explorer, the traveller who brings new words into our vocabularies and new habits into our diction. It is the scholar who fights hard to retain the old. (Incidentally it may be remarked that a large share of the world's best literature

has been written by men of action not by men of sedentary pursuits—which has its suggestiveness even for the preacher of the Christian Gospel.) But here in the Poet Laureate is a man who is academic to the finger-tips and yet revolutionary exactly where most men of letters are pedantically conservative. He is the founder of the Society for Pure English.

But Dr. Bridges has a message for men as well as for philologists, and he is not afraid to speak of religion. Indeed, so far as I have read (it is a work of nearly 200 closely printed and closely thought pages) it is instinct with religious faith. There are many things, he says, which we must accept without question, and though reason has its place in religion as in life there are heights it cannot climb.

Wisdom will repudiate thee, if thou think to enquire *why* things are as they

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and conduct its own business. If you have in your library a book called *A Baptist Manual*, by Theodore G. Soares, you will find on pages thirty-three, -four and -five rather a full discussion of the situation which you describe, and the outline of the steps necessary to change it. If you do not have that book, I quote here a short extract:

"Where the double system of organization exists, and it is desired to simplify the arrangement, the church should first secure incorporation. The society then at a special meeting, in whose call the purpose of the meeting is definitely stated, should transfer all its property to the church, the land and building by deed and the personal property by bill of sale. The transfer being completed, the society may disband. In case of any question of property rights the guidance of a lawyer may be sought, but the process is a simple one where all parties are in agreement."

Question: Do you know where I may correspond with churches that have used the plan of having a single budget for both church and church school? What is your own estimate of its advisability?

Answer: I have been informed that the First Baptist Church of Syracuse, New York, does this. I know also that the First Baptist Church of Worcester, Massachusetts, did it at one time. Whether they are doing it at present I do not know. I think that the First Methodist Church of Geneva, New York,

Question: May I ask whether you know of a book which might be of some assistance in enriching the Communion service?

Answer: I should like to suggest "The Master's Memorial," edited by Reverend Samuel Blair. It is created for the exact purpose to which you refer, entitled, "A Manual for the Enrichment of the Communion Service." You can secure copies by addressing: Church World Press, 626 Huron Road, Cleveland, Ohio.

If you want a book, also, of Communion addresses, a fine one by Dr. James I. Vance, is published by Revell & Company, entitled, "In the Breaking of Bread." It is a series of Communion addresses, which I take it he has given in his pulpit work.

THE FAITH OF YOUTH

I like the rollicking, fear-free youth of today. They are the logical successors of the scientific era that followed Francis Bacon and Martin Luther. They march toward the City of God with a confident swing, and without stultifying military precision. Somebody put these precocious words on their lips:

"Got any bridges you say are uncrossable?"

Got any mountains you can't tunnel through?

We specialize in the wholly impossible, Doing the things nobody can do."

Can they make good? We shall see. The sophisticated have a right to say that bruises and sad disillusionment await them around the corner. But the rollicking song of faith is vastly better than a dirge of fear. Confidence builds civilizations and releases the human spirit, while fear forges chains of defeat.

Frederick B. Fisher in *Personology*; The Abingdon Press.

The City Called Longview

A Sermon For Children

By G. B. F. Hallock

THERE is a city in the state of Washington which is named Longview. I want to tell you boys and girls this morning about the founder of that city.

Some years ago a young man stood in the doorway of a little single-room retail lumber store or office. Next door was a garden. Next to the garden was a little home. This young man, whose name was Long, dreamed a dream. It was that some day he would build a city of his own.

Now, I am going to tell you the rest of the story by describing a painting. An artist has put that young man's dream into beautiful expression on canvas. The name of the artist is Robert W. Grafton. He has painted that young man standing in the doorway of a little retail lumber store at noon. In the boy's eyes are vision and dream. He is looking up into the skies. In the skies above the artist has painted a modern city with towers, and high buildings, and industry, and homes, and parks. That city is bulked against great banks of white clouds against a background of intense blue.

That is a brief description of the picture. It was painted for a man who presented it to his friend who was the young man who dreamed the dream. That young man, though he is now no longer young, was Mr. R. A. Long, founder and president of the largest lumber company in the world, and founder, and to a large extent, builder of the city of Longview, Washington. The city has a population of fifteen thousand, with schools, libraries, homes, wide streets, beautiful parks and not a street car. It is an up-to-date modern American city.

The painting the artist made but symbolizes that dream of the young

man of twenty-seven years ago, as he stood in the doorway of his little retail lumber store. That day-dream, for such it was, eventuated into the world's largest industry of its type, into an immense personal fortune, and into an actual city itself, built practically by one man.

Longview is a significant name for the city—don't you think so? Because it took a man with a long view, a far vision, a great dream to see that city in the skies and bring it down to earth.

Now, what I am trying to tell you boys and girls is this, that it is a good thing to dream dreams and see visions. It is said that someone once asked the great painter Raphael how he painted his wonderful pictures. He replied, "I dream dreams and I see visions and then I paint my dreams and my visions." It is all right, boys and girls, for you to dream dreams and see visions, but it is very important that you proceed to paint your dreams and your visions. That is the way to bring your dreams down out of the skies and make them into something real and useful, that can be kept and held. Lots of people have dreams and visions, but the trouble is that they do not paint them anywhere. They do not work them out into realities.

Boys, girls, don't you ever be ashamed of your day dreams or your visions. Be ashamed only if you fail to work them out into realities—into things that can be kept and held and that will bless the world.

Now let me give you the text I have chosen for this little sermon. The words are those of the apostle Paul telling the vision-experience he had on the road to Damascus and of which he said: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26: 19).

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are or whence they came: thy taste is first to learn *what is*, and in pursuant knowledge pure intellect will find pure pleasure and the only ground for a philosophy conformable to truth. Then a little later he writes:

The wise will live by Faith, faith in the order of Nature and that her order is good. 'Twer scepticism in them to cherish make-believe, creeds and precise focusings of the unsearchable: at such things they may smile; yet for man's ignorance and frailty the only saving consolation is faith, the which theoplogians tell us is the gift of God, as other good things are, and laughter is one of them.

But quotation is difficult where so much is quotable. One passage, however,

stands out in my mind as especially powerful and (if I transgress no publication rights, Mr. Editor?) I should like to set it forth. The poet has been speaking of psychologists who say that God is a projection of our own minds and devices—"a dream of empty appearance and vain imagery"—and proceeds:

As a man thru' a window into a darken'd house peering vainly will see, always and easily, the glass surface and his own face mirror'd thereon, tho' looking from another angle, or hooding his eyes he may discern some real objects within the room—some say 'tis so with us, and also affirm that they by study of their reflection have discover'd in truth there is nothing but that same reflection inside the house. See how they have made o' the window an impermeable wall partitioning man off from the rest of nature with stronger impertinence than Science can allow. Man's mind, Nature's entrusted gem, her own mirror cannot be isolated from her other works by self-abstraction of its unique fecundity.

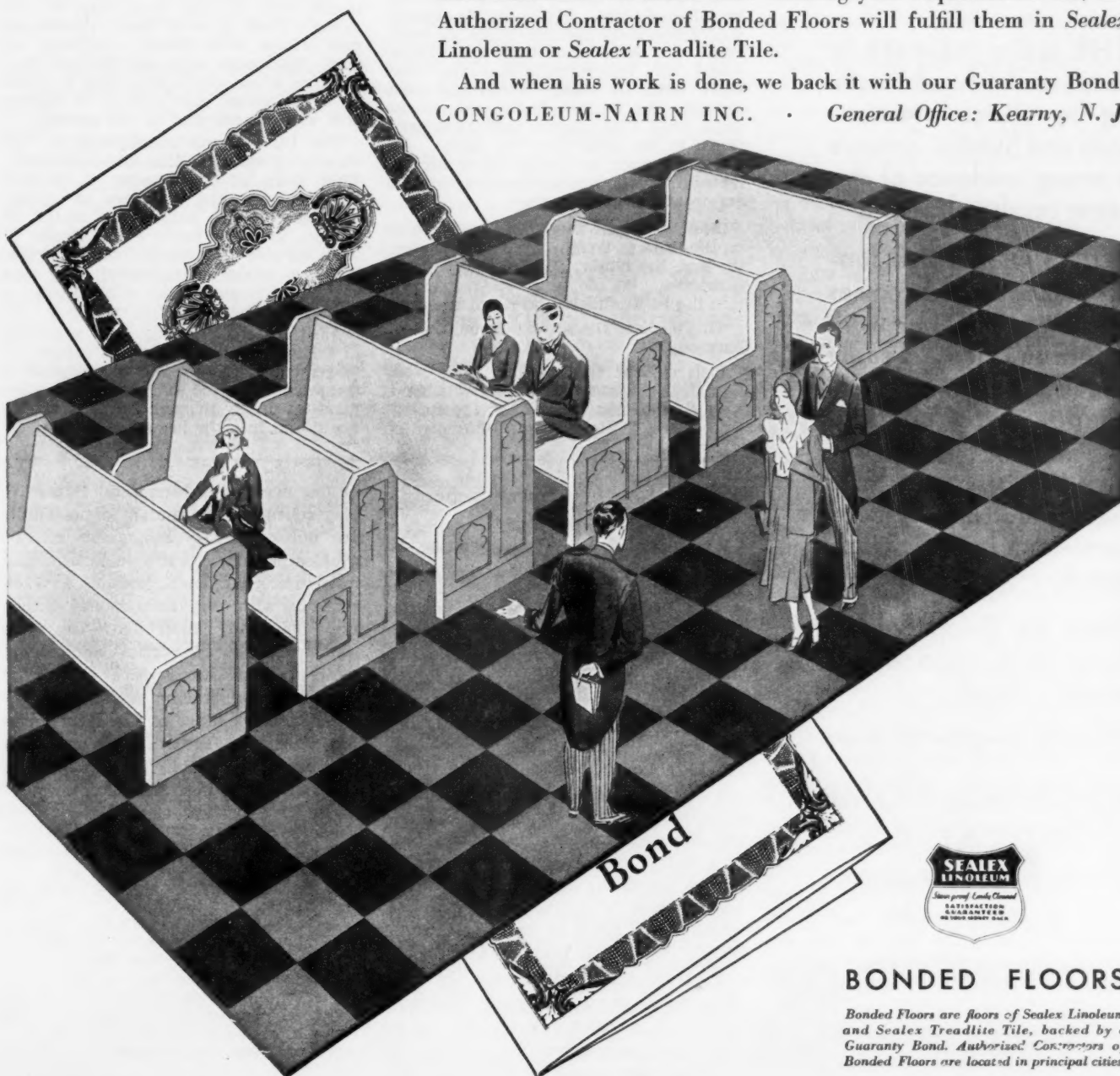
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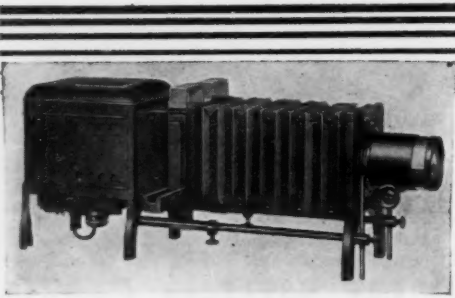
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Reading God In The Beauty Of Spring

By Norman L. Trott

GOD reveals himself and his plans in many ways to those whose hearts are in accord with his. Among his ministers of truth is one called Spring. Now there are many messages that spring proclaims. Among them are these:

The first is that of trust. Spring always comes as day always comes. But this is no proof that spring will come again, that we will see this miracle of nature again next year. Spring cannot be explained, so in simple trust alone we must await its coming. It is more than the sun moving closer to our patch of earth. Even if we could be sure of this, would spring come? Would the earth again give up its food, would the birds wend back their ways, would the honeysuckle and the rose burst forth in bloom, would the seed sprout? We do not know, and so we trust: trust that because they have happened in the past they will again. All life is founded on trust; there are no facts. Even the measurements of science are creations of the mind.

Life is built on trust. Spring operates on the basis of trust. The rain, the seed, the bud, the flower. By trusting the end is reached. So, too, must we trust to obtain life at its fullest and reach the goal.

This leads to the second lesson, that of harmony.

It is evident that all life, aside from human life, works in harmony with God. Note the harmony of color in the spring. But above this there is a harmony of

plan. All life has its place. The seed carries the germ of life, the rain and the sun and the earth bring it forth, the winds and the birds and the bees scatter it again. The sun shines and sets and brings about metabolism in the plant, the dews come and dissolve the food in the earth for it, the worms keep the earth sweet for it, and so the flower is able to push forth its blooms. How marvelous, what harmony!

There is one discordant note in the universe; one key that has stuck on the organ of life. It is Man. The crown of creation, designed for a purpose, made with a will that is free, he sounds the harsh note in the symphony of the world. Tune in with God. Harmonize your heart with God's symphony of plan; then work and pray for the time to come when God's will shall be done on earth among men as it is in heaven and with nature and in the spring.

The third lesson outstanding in the wonder of spring is that of immortality. This story of immortality is written boldly among the messages of spring. The seeds, the bulbs, the stalks of flowers, and the harsh black trunks of trees all give forth their fruitage of life. What a lesson on immortality is ours as we watch an old dry stick become a living, glowing, and fragrant bow.

As the seed, hearing the summons of spring, pushes through the ground let us remember that so we who respond to the warmth of God and yield to his plan push up finally through the crust of this world and into the beauty of the next.

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Play Life of Church School Adults

(From page 709)

rougher, more vigorous games should not be planned, such as would overload heart or other organic parts of the body.

(3) Psychologically sound; i. e., adults resent the mentality tests of children. Recreational programs planned for them must appeal to mature minds. Child-like and childish are not synonymous. (4) Sociologically suitable; i. e., there are certain social implications about groupings that must be respected. Comparative ages work best together. Birds of a feather have happier times even at church sociables. There is a consciousness of kind, a comradeship of interests, which lends itself to best recreational results. (5) Sanelly balanced and varied; i. e., seasonable and sensible are good labels for adult play programs. Frequent enough to maintain interest, but not so often as to be overdone. (6) Adequately financed and fairly so in order that

no one need be embarrassed. Expensive play schedules for church school adults are out of place. Parsimony will be avoided, of course, but a little ingenuity in planning will make possible a year's schedule with very little money outlay. (7) Spiritually motivated—the wise leader of church school adults will indirectly, but surely, seek in all the programs such events and such conditions and conduct of these events as will strengthen the real purposes of a religious organization, for the goal of all good times in the church or elsewhere is Christian character.

GOD IN NATURE

Does not heaven begin that day
When the eager heart can say,
"Surely God is in this place,
I have seen Him face to face
In the loveliness of flowers,
In the service of the showers,
And his voice has talked to me
In the sunlit apple tree."

Bliss Carmen.

Zion Or Greece?

A Commencement Sermon

By Lewis H. Chrisman

Professor of English Literature, West Virginia
Wesleyan College

*"Thy Sons, O Zion, against thy Sons, O Greece."
Zechariah 9: 13*

THESE words imply a conflict between two great civilizations,—that of the Hebrews and that of the Greeks. He who studies the ideals of Zion and of Greece and their influence upon the life of mankind comes very near to the center of the history of the past two thousand years. From these two peoples have, through the generations, emanated forces which have dominated the lives of men and of nations. And as the man of today looks out over the misty plains of modern life and attempts to interpret the signs of the times, his efforts will be futile unless he studies the present against the background of the past. Both Zion and Greece taught the ancients truths whose significance has not waned as the years have gone and gone.

Palestine is a little country, its size being about that of Vermont or New Jersey. But the influence of a land is not to be measured by its size. Far-flung empires built upon blood and iron strut their little day upon the stage of history and then pass into oblivion. Spiritual values alone endure. And here the debt of the succeeding generations to little Palestine is incalculable. It was within her borders that mighty spiritual seers like Amos, Hosea, Isaiah and Jeremiah uttered words which will live as long as the soul of man can attain to the vision of the eternal.

From Palestine has come the noblest religious poetry which has ever put into words the deepest spiritual longings of burdened, struggling, aspiring men and women. The Psalms have come to us with a beauty, a sweetness and a power which have grown through all of the centuries. They have in them that which transcends time and place. They echo the voice of the Eternal, but they thrill with the poetry of that which is sweetest and truest in humanity. But no one can think of Palestine without remembering that it was within her borders that the Word became flesh and dwelt among men. Whittier sings:

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like
throng;
In the shade of thy palms, by the shores of thy
sea,
On the hills of thy beauty, my heart is with
thee.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat
down,
And thy spray on the dust of His sandals was
thrown.

Jutting into the Mediterranean from its northern shore is another little country, about half the size of the state of Illinois. But Greece, like Palestine, evidences the truth that largeness and greatness are not synonymous terms. Almost three thousand years ago those incomparable epics, the Iliad and the Odyssey, came into being and until the latest days discriminating men and women will hear with joy the surge and thunder of their mighty lines. Five hundred years before the birth of Christ the little city-state of Athens developed a sculpture and a literature which after ages have seldom equalled and never surpassed. For millenniums generation after generation have warmed their hands at the fire of the Greek genius and have been inspired by it to nobler endeavor.

To attempt to discuss the multitudinous ways in which Zion and Greece have influenced the course of the history of mankind would necessitate travelling far, but it is worth our while to consider the dominant characteristics of the far-reaching ideals of these two peoples. Almost thirty years ago Hugh Black wrote a book entitled "Culture and Restraint." The fundamental thesis of this work is that the Greek stood for self-culture and the Hebrew for self-restraint. The one taught that in order to attain the ideal life man must follow the paths which lead to the enrichment of experience and the development of personality, and the other that he could reach such a goal only by travelling the road of self-denial and self-control. Matthew Arnold summarized the Hebraic teaching in the words of Bishop Wilson: "To make reason and the will of God prevail" and in the same essay he sums up the Hellenistic philosophy in this sentence from Montesquieu: "The first motive which ought to impel us to study is the desire to augment the excellence of our nature and to render an intelligent being yet more intelligent." Sometimes in our efforts to simplify we make our contrasts too strong, yet taking it all in all we can say with a considerable degree of assurance that the

corner-stone of Hebrew life was religion, and that of the Greek, culture.

Our modern day needs to harken both to Greece and Zion. To claim that intelligence is antithetical to religion is to show a pitiable deficiency in the

comprehension of the teachings of Christianity. In Peter's second epistle we read these ringing words, "Gird up the loins of your minds," and these words contain good religious teaching. Ignorance is most certainly not a sign of piety. There have been, however, those who have proceeded on the assumption that the less a man knows, the more pious he is. When Drew Theological Seminary was founded some of the old-time Methodists were furious at the possibility of the circuit rider being replaced by men trained in seminaries. One expressed his sentiments by saying, "We are an ignorant people and we want ignorant preachers." In a delightful address bearing the sententious but somewhat misleading title "In Praise of Ignorance" Dr. Poteat tells of a brother "out in the sticks" who prayed: "O Lord, I thank thee that I am ignorant. Make me ignorant. Make me as ignorant as a mule." Most of us will not be inclined to question Dr. Poteat's assumption that this particular prayer was superfluous. But probably all of us, unless we have been exceedingly fortunate, have come into contact with examples of almost the same degree of crassness.

In my boyhood days a new preacher came to the community, a brilliant young man whose sun went down while it was yet day. I remember how gladly some of us heard him. He talked to us, not in the well-worn dialect of pseudo-sanctity but in a language which we understood and about things in which the youth of our day were interested. Yet I remember one evening as I was going home from church I heard one hard-headed old brother complaining about the preacher, summing up his indictment in these words: "Why, he actually talks about things that I never heard of." Here was a man who would gladly have confined all discussions to the narrow range of his own petty interests. Isaac Watts expressed a great truth of life one day when he was sneered at on account of his small size. He replied to the contemptuous remark with one of his characteristic rhymes.

Though I should reach from pole to pole,
And grasp the ocean in my span,
I would be measured by my soul,
The mind's the standard of the man.

We are safe in taking it for granted that it is a man's religious duty to be as intelligent as he can be. In saying this I am not necessarily making a plea for our educational institutions. Much indeed can be said in their praise. When I compare the educational opportunities of today with those of thirty or forty years ago I congratulate the young people of the nineteen thirties. But in emphasizing the value of the cultivation of intelligence and the broadening of knowledge I am not speaking in scholastic terms. Very often men with long strings of degrees after their names are mere intellectual mechanics, narrow in their sympathies and entirely devoid of cultural interests. On the other hand all of us can think of men and women with limited educational advantages who possess alertness of mind, depth of insight and breadth of interest. John Masfield in a noble phrase speaks of "the glory of the lighted mind." The possession of this distinctive characteristic of a cultured personality is by no means necessarily limited to those who have spent years in academic halls. In my college days I came into contact with a certain essay from the pen of Dr. Charles W. Eliot, and I do not suppose that I have allowed a single one of the past twenty-two years to go by without re-reading that essay. Its title is "A New Definition of the Cultivated Man," and its central thought is found in the following words: "The cultivated man is not a weak, critical, fastidious creature, vain of a little exclusive information or of an uncommon knack in Latin verse or mathematical logic; he is to be a man of quick perceptions, broad sympathies, and wide affinities; responsive, but independent; self-reliant, but deferential; loving truth and candor, but also moderation and proportion; courageous, but gentle; not finished, but perfecting." He who can be measured by this standard has travelled far on the road to the old Greek ideal of culture.

Jean Paul Richter once said: "I have done the best that I could with the stuff given me and more cannot be required of any man." But if we lose our zest for new knowledge and allow ourselves to atrophy we are most signally failing to bring to fruition the best with which God has endowed us. No man alive at the top can look out upon the modern world without being impressed with the richness of our intellectual opportunities. In spite of the welter of drivel that comes from the press, never were worth while books and periodicals more plentiful or more accessible. We can sit by our own firesides and hear the voices of the world's leaders in

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~DAILY PROGRAM~
8:30 - ROLL CALL
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SINGING
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LEARNING SOMETHING
TALKING WITH GOD
9:15 - FIRST CLASS PERIOD
10:15 - GAMES AND RECREATION
10:30 - SECOND CLASS PERIOD
HANDWORK
11:20 - CLOSING SESSION
11:30 - FREE BUSES HOME
For Boys and Girls of any
CHURCH or no CHURCH
at the
UNITED CHURCH
July 1-26

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1. MEET WEEKLY - JULY 1-26
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They're going-Are You?

This illustration from a circular announcing the daily vacation Bible School shows possibilities of good publicity. We should like to give credit to the church offering this publicity but unfortunately the name of the state was not given.

thought and in action. We can travel so much farther and see so much more than could our fathers. If the average man of today dwells in intellectual darkness, it is because he prefers it rather than light.

There are, however, some discriminating students of the trend of our generation who are very doubtful if we are anyway near measuring up to our cultural opportunities. In spite of a multiplicity of books and their wide circulation they do not exist for a large and prosperous section of the American people. During the past ten years an inordinate desire for amusements of the most trivial type has developed into the proportions of an epidemic. Those who enjoy spending an evening by their own firesides in reading and thinking are constantly becoming fewer. Mr. and Mrs. Lynde in their study of "Middle-town" paint a discouraging picture of the intellectual life of the average American business man, and in commenting upon it James Truslow Adams rather ungallantly says that arid as is the intellectual existence of the American man, that of American woman is no better. Of course, it might be easy for us

to study the darker shades of the picture until we become unduly pessimistic. But probably all of us know those who would unhesitatingly spend fifteen hundred dollars for a car and at the same time have paroxysms of horror at the idea of "wasting" a dollar and a half for a book. And very probably when the same individual takes a motor tour he sees nothing but "hot dog" stands, detours and service stations.

Carlyle once said "That one may die ignorant who is capable of knowledge, I call that a tragedy." The pathos of such tragedies becomes intensified for us when we remember the untold thousands who have hungered in vain for a contact with the cultural heritage of the ages. When we think of those who have wrested opportunity from a circumscribed environment and made themselves, in the truest sense of the word, educated men and women, our hearts thrill with admiration. On the other hand, it is not always easy to keep down the contempt which is natural for us to feel for those who in the midst of cultural privileges, the like of which the world has never before known, deliberately close the doors of their lives to

light and truth. One duty that every man owes to society is to make of himself as intelligent a citizen as it is in him to be. "Light, more light," should be the motto of every life. God's truth is marching on through the years and it is for us to keep step with it. The ideal of culture which loomed so large in the thought of ancient Greece must not be ignored by modern America.

But culture is not enough. Greece without Zion would make a poor foundation for modern civilization. Culture without restraint would produce anything but an ideal state of society. Education without religion cannot meet the deepest needs of our generation. When Ralph Waldo Emerson said, "Character is greater than intellect," he gave expression to the essence of thousands of volumes. Although Greece did emphasize self-expression and Zion self-control, true Hellenism does not mean the giving expression to every volatile emotion. Yet through the years the tendency has been for culture, when she has discarded religion, to throw all ethical inhibitions to the winds of heavens. It is not hard to find examples of it in the welter of the life of post-bellum America. Just now there is a school of psychology, much more popular than scientific, which makes self-expression the primary purpose of life. They tell us to be sure to do whatever we want to do. Some of us for years have been trying with more or less success to control our tempers but along comes the Freudian and tells us that if we feel like getting angry to be sure to do it, lest the controlled tendencies turn inward and cause those terrible things called inhibitions, which will absolutely ruin our personalities. Therefore, the inference is, if you feel like it get good and mad, splitter and splutter, rip, rare and rave. It is all a part of the gentle art of self-expression. A character in Edna Ferber's *The Girls* gives another this sage advice: "Run away with the iceman, or join a circus, or take up bare-legged dancing—anything to express yourself before it is too late."

One result of the teaching of this spurious doctrine of self-expression has been a tendency to defy all of the findings of the generations in regard to human conduct and life. Not a single one of the ethical verities which have been taken for granted by right-living people throughout the centuries has escaped criticism and defiance. Tennyson in his *Locksley Hall Sixty Years After*, puts these words into the mouth of the disillusioned old man:

"Evolution ever climbing after some ideal good,
And Reversion ever dragging Evolution in the mud."

In self-expressionism we have reversion in its most extreme form. The doc-

(Turn to page 732)

Permanent Disability

ONE of the indispensable features of a modern Life Insurance policy is the provision under which the insured is compensated in case of his permanent disability by either sickness or accident. ¶ The standard practice of insurance companies is to provide that after permanent disability has been established, a monthly benefit is paid to the insured equal to one per cent of the face amount of the insurance held. Thus on a \$1,000 policy the monthly payment is \$10; on a \$5,000 policy, \$50, etc. Not only this, but the company itself pays all premiums after permanent disability is shown to prevail. ¶ This is the basis on which the M. C. U. offers Permanent Disability benefits to members who hold Ordinary Life and Endowment policies. ¶ Information is gladly furnished on request. No obligation; no agent will "follow you up." Just drop us a card giving name, age, position and address. Ministers Casualty Union, 15th Floor, Wesley Temple, Minneapolis.

WHAT TO DO IN JUNE

Special Days

June 8—Whitsunday, Pentecost.
June 8—Children's Day.
June 11—St. Barnabas.
June 14—Flag Day.
June 15—Father's Day.
June 24—St. John The Baptist.
June 29—St. Peter.

Notable Birthdays

June 5, 459 B. C.—Socrates.
June 9, 1792—John Howard Payne.
June 10, 1841—Henry M. Stanley.
June 14, 1812—Harriet Beecher Stowe.
June 17, 1703—John Wesley.

Important Events

June 6-14—National Conference of Social Work, Boston, Mass.
June 17-24—World's Committee, Y. W. C. A., Geneva, Switzerland.
June 23-29—International Council of Rel. Education, Toronto, Canada.

Someone has very pertinently said that June is the month of children, graduates, and brides. Certain it is that they are in the foreground at this time of the year. The last days of school are at hand and it is difficult to keep the attention of the children upon the work of the classroom. Their noisy shouts fill the streets. Tens of thousands of young people are receiving diplomas from high schools, colleges, and universities throughout the country. They are setting forth upon their great world quest with high hopes and ambitions. Many a young man is leading a blushing bride to the altar for that ceremony that will start them in life together. It has been well said that "a special sympathetic understanding upon the part of the church toward these groups will be useful and effective."

Pentecost

Surrounded by all this exuberance of youth the church celebrates, on the 2nd Sunday of the month, the 1900th anniversary of Pentecost. Pentecost is heralded as the birthday of the church. It was the time of the out-pouring of the Holy Spirit upon the waiting Disciples of the Lord. Filled with Divine Power they went forth to conquer the world for Christ. What a wonderful thing it would be if the church would again experience an out-pouring of Divine Power to such a degree that it would influence all these young people to be followers of the Lord, Jesus Christ.

Children's Day

Children's Day comes on the 2nd Sunday in June. It should be made one of the outstanding features of the month. Careful planning should mark its program. Helpful material should be secured well in advance from your denominational headquarters. Many churches have held a combination service, including both the Sunday School and the church. This brings together all the departments of the Sunday School, from the very smallest child to the adults and also the members of the church who do not attend Sunday School. The best type of program for such a service will be that which features most largely the little folks, even

PENTECOST AND THE MACHINE AGE

By Paul H. Yourd



The age in which we live today is called the Machine Age. The Stone Age and the Bronze Age are ancient history. The Steel Age is still with us and is making possible the Machine Age.

The cry is that the Machine Age has no need of things spiritual. The practical, the material, the utilitarian are all that are necessary for a well ordered, successful life.

Thoughtfully we ask, "Is that so?"

Analysis of many of the great world leaders will disclose a blend of the mystical with the practical.

Moses at the burning bush was a mystic; as the leader of the Exodus, he was most practical.

David composing the Shepherd Psalm was a mystic; as the victor over Goliath, he was most practical.

Lincoln on his knees during the great battles of the Civil War was a mystic; as the President of the Republic, he was most practical.

Foch in the wayside chapel in France was a mystic; as Generalissimo of the Allies, he was most practical.

The spiritual or mystical and the practical should go hand in hand in this present Machine Age; for back of the machine is the dreamer, the inventor. The machine operator is almost an automaton, but not quite. The human brain is always needed, not only to create but to run the machine. The machine needs control, direction, attention. It needs the intelligence, the will, the affection, and the vision of man.

Hence, the spiritual needs to be assiduously cultivated even by the most practical. Materialism needs the intoxication of raptured moments, transfigured hours, and exalted moods, to break the deadening monotony of its roaring machinery.

Pentecostal experiences are needed even today.

though their lisping voices can not be heard in all parts of the church.

On account of Children's Day and Pentecost coming on the same Sunday this year some of the churches will perhaps not want to have a combination service, in order that more emphasis may be placed upon the development of a program more in keeping with the Pentecostal spirit. It is possible that both of these special occasions can be observed so that they will not conflict with each other. The Children's Day program may be observed during the regular hour of the Sunday School. The Pentecostal program may be observed at the regular hour of the morning service. Or, there can be a combined service featuring the children in the morning and the Pentecostal service at night. Each church will have to work out for itself just how it will handle the situation.

Father's Day

The National Father's Day Association Inc., originated by the former Miss Kathryn R. Swineford, of Brewery's Bluff, Virginia, (now Mrs. W. H. Burgess of Blackwood, New Jersey), went into effect April 21, 1921. "A proclamation was issued by Governor E. Lee Trinkle and a Virginia charter granted which designated the 3rd Sunday in June of each year as National Father's Day, wherein the people may celebrate in proper manner the virtues of their fathers and to express their love for them, using as a symbol a red rose or carnation and a white one if deceased."

The Last Day of School

It is rather strange how the children are anxious to get started to school in the fall, after the summer's vacation, and how anxious they are to quit when June comes. Many of them count the days until school is out and when that wonderful day arrives, how hilarious the boys and girls are. Baccalaureate sermons are the rule in June. Even though every minister is not called upon to preach the Baccalaureate sermon to the graduating class of the local high school or college, yet he may use the occasion to present a message to the people which should center around the theme of education and life. What is education? Is it worth while?

The College Group

While we are talking about the public school graduates we must not forget the young people who return after a year's absence at college or university. These young people often lose their home contacts. They feel a gulf between themselves and the other young people of the community. They seem to be a sort of class apart. Many of them drift out of the church. This is tragic. There should be some kind of a club which will hold them together. A special class in the Sunday School should be formed for the college group, provided there are enough of them to form a class. Both a college club for social occasions and the College Sunday School Class have been found to be helpful organizations in many churches.

Daily Vacation Bible Schools

Do not overlook the opportunity of providing additional religious education for the young people as is afforded by

the Daily Vacation Bible School. The best time for holding this school is immediately after the public school is out. Some churches find it advisable to follow courses prescribed by their denominational commissions. In many communities, however, a united effort has been found most successful. Large communities have the plan fostered by an Interdenominational Council of Religious Education. Detailed information as to procedure by those who have not yet carried on the work may be secured from the State Sunday School Association or from denominational headquarters.

Summer Camps

Summer camps are past the experimental stage. They have sprung up in all parts of the country. They are promoted by various organizations. The important thing is in knowing just exactly what kind of a camp you want your young people to attend. The most sensible thing to do is to make a survey of the needs of your young people and then to find the proper camp for them. There are Boy Scouts Camps, Y. M. and Y. W. C. A. Camps, Sunday School Association Camps, American Youth Foundation Camps, besides hundreds of private camps. The various denominations are also promoting summer camps of various types. The thing to do is to investigate at once and make your plans without delay.

There will probably be only a small proportion of your young people who can attend summer camps. The rest have to stay at home. They should not be overlooked and plans should be made for their recreation. Sunday School Classes should be encouraged to have some type of outdoor activities. An afternoon hike, a wild flower excursion into the woods, or a week-end trip should be featured for this group.

Summer Services

More and more difficult is it coming to be to get people to go to church twice on Sunday during the summer time. During the summer months a number of churches might combine for the evening service. Outdoor services, weather permitting, are attractive. Sometimes the public park can be used for a church meeting. If outdoor meetings are to be held, have a nearby church in readiness for use should the weather prove inclement.

Guest Preachers

All arrangements should be made by this time for guest preachers who will occupy your pulpit during your vacation. Work out all details of the services in advance. Do all that you can before you leave on your vacation to arrange for the comfort and convenience of the visiting minister. A committee should be appointed whose duty it will be to meet the guest preacher and assist him in every way possible with the service of the day.

Suggested Sermons

The Federal Council of Churches of Christ in America suggest the following sermon topics and texts:

Sunday, June 1

Morning subject—"The Meaning of Church Membership."

Text—"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers." Acts II:42.

Evening subject—"The Personal Question of Pentecost."

Coffeyville Has A Young People's Month

A FOUR-PAGE announcement comes to us from Coffeyville, Kansas, showing a most unusual effort of cooperation in young people's work on the part of four churches of the community. The churches cooperating are the Christian, Baptist, Presbyterian, Brethren, Nazarene and Methodist. Under their direction practically all of the youth activities of Coffeyville are brought together for a month's religious emphasis, meeting in the devotional services of the young people's societies each Sunday evening.

The cooperating organizations include the Boy Scouts, Girl Scouts, Hi Y, Student Councils of Junior and Senior High Schools, Glee Clubs, Orchestras, Girl Reserves, Junior Chamber of Commerce,

De Molay Lodge, Boys' Committee of Rotary Club, Boys' Committee of Lions Club and many others.

The city wide program is announced with the following objectives.

Discussion groups in Young People's meetings.

Delegations scheduled for attendance at evening church services.

Junior Chamber of Commerce exemplifying the work of the Senior organization.

All Youth Banquet.

A fun carnival in which all groups unite.

School assemblies.

Worship programs by church teams visiting evening services successively.

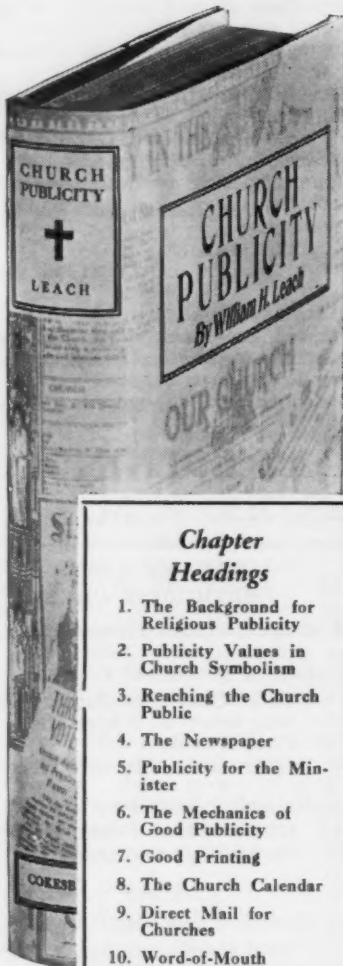
Four H. banquet.

The schedule of the various groups for

SCHEDULE OF SUNDAY EVENING CHURCH SERVICES, 7:30 P. M.

	CHRISTIAN CHURCH PRESBYTERIAN CHURCH	BAPTIST CHURCH METHODIST CHURCH
February 2	<p><i>Christian Devotional Team</i> Junior High Crimson Orchestra Boy Scouts</p> <p><i>Presbyterian Devotional Team</i> Junior College Quartette Junior College Student Council Junior College Student Body De Molay Representative</p>	<p><i>Baptist Devotional Team</i> Girls' Glee Club, Junior High Girl Reserves, Junior High Four H Clubs Coffeyville Business College</p> <p><i>Methodist Devotional Team</i> Girl Reserves, Senior High Senior High Orchestra</p>
February 9	<p><i>Methodist Devotional Team</i> Hi Y, Senior High School Senior High Girls' Glee Club</p> <p><i>Baptist Devotional Team</i> Junior High Girls' Glee Club Junior Athenaeum Girl Scouts Coffeyville Business College</p>	<p><i>Christian Devotional Team</i> Gold Orchestra, Junior High Hi Y, Junior High School</p> <p><i>Presbyterian Devotional Team</i> Jucoeds Junior College Quartette "C" Club, Junior College De Molay Representative</p>
February 16	<p><i>Presbyterian Devotional Team</i> De Molay, in a body Junior College Quartette Junior College Student Body</p> <p><i>Christian Devotional Team</i> Crimson Orchestra, Junior High School Boy Scouts</p>	<p><i>Methodist Devotional Team</i> Matinee Musical Club Boys' Glee Club, Senior High</p> <p><i>Baptist Devotional Team</i> Girls' Glee Club, Junior High Girl Reserves, Junior High Junior High Student Council Travelers' Club Coffeyville Business College</p>
February 23	<p><i>Baptist Devotional Team</i> Junior High Girls' Glee Club Junior Patrol, Junior High School Girl Reserves, Senior High Coffeyville Business College</p> <p><i>Methodist Devotional Team</i> Tillies and Tommies "C" Club, Senior High School</p>	<p><i>Presbyterian Devotional Team</i> Junior College, Y. W. Junior College Quartette Junior College Student Body De Molay Representative</p> <p><i>Christian Devotional Team</i> Gold Orchestra Junior High Hi Y, Junior High Girl Scouts</p>

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the Sunday evening devotional services is shown in the diagram. Discussion themes for these meetings were provided as follows.

FIRST SUNDAY:

(a) What are the handicaps to Christian living in Coffeyville?

(b) How improve the environment for Christian living?

Scripture: Gen. 18: 23-33; 1 Cor. 10: 23; 1 Cor. 8:13.

SECOND SUNDAY:

(a) What is the Christian attitude toward amusements?

(b) What would Jesus as a young man sanction or condemn in Coffeyville?

Scripture: 1 Cor. 10:31; Col. 3:1, 2.

THIRD SUNDAY:

(a) What necessity is there for young people to be more effective church members?

(b) How can we as young people become more effective church members?

Scripture: 1 Cor. 1:18-25; Heb. 10:23-25.

FOURTH SUNDAY:

(a) How does Jesus enable young people to know God?

(b) What did Jesus mean by: "I am the Way, the Truth and the Life; none cometh to the Father but by Me?"

Scripture: John 14:6-11

The findings of these discussions will represent Youth's own thinking on Coffeyville Young People's problems.

Zion or Greece?

(From page 729)

trine, do whatever you feel like doing, takes us back to the cave man. This creed is the product not of centuries of civilization but of the jungle. If it were not for a desire to avoid the guilt of advertising them, I could mention books written by men of international renown and unquestionable intellectual acumen which tend to undermine the very foundations of decency and civilization. A perverted doctrine of self-expression is vitiating to the basic human values. The student of history knows full well that the ages which have cast inhibitions to the winds of heaven have eventually reaped the whirlwind.

No man with open eyes can live, let us say, thirty years without having come into first-hand contact with tragedies which have come not from inhibitions but rather from the lack of them. In spite of the vaporizings of the Freudians to the effect that repression is one of the chief causes of insanity, lack of control has been responsible for mental disintegration a score of times when inhibitions have caused it once. The miserable outcast who comes to the end of

his days, friendless, disgraced and wretched, has not made such a shipwreck of his life because of too rigid a control of his impulses, but rather because like Bunyan's man in the iron cage, he "laid the reins upon the neck of his lusts" and allowed them to have free course.

It is easy to fulminate against the tendencies of one's own generation, but the most enthusiastic optimist cannot contend that the idea of righteousness is looming especially large in the life of our day. M. Paul Gaultier in his book on *The Morals of the Age* says that "one of the distinctive traits of modern society is the sinking of the moral ideal in the minds and life of the people." The old Puritanic ideals which once dominated American life have been rapidly disappearing during the past ten years and there are sections where but few vestiges of them remain. License, excess, unlimited toleration are characteristics of large sections of American society. Under these circumstances even those who believe that the picture is sometimes painted in colors much too dark must admit that an emphasis upon the ancient Hebraic ideal of righteousness is one of the needs of the hour.

We must remember, however, that Amos, Isaiah, Jeremiah and the other prophets of Israel were no exponents of a mere ethical culture. They were pre-eminently teachers of religion. Hebraism is not that non-religious stoicism which some modern leaders of thought have stolen the fine old word humanism to describe. Like the inspired Hebrew of Holland they were "God-intoxicated" men. It was the "Great Unknown" who wrote the words: "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs in his arms, and carry them in his bosom." But such thoughts can be found on the pages of all of these mighty spiritual seers. The Hebrew combined with ethical teaching a spiritual dynamic. In a recent number of *Harper's* magazine Dr. Fosdick, in discussing the limitations of a "Religion Without God", says that he knows that in a world ignoring the religious the level of man's ideals for human life inevitably would sink. Along with the Grecian ideal of self-development the modern man must have the Hebraic ideal of self-control, and it must be a self-control vitalized and dynamized by the vision of the invisible God.

In the life of today it is not the sons of Zion against the sons of Greece. It is both Zion and Greece synthesized in the person and teachings of Jesus Christ. It is in his name that we lift up our banners. It is in his strength that we can fight the good fight of faith.

BOOK BROADCASTINGS



What the Writers have to Offer

Doctrinal

Theism and the Modern Mood, by Walter Marshall Horton. Harper and Bros. 179 pages. \$2.00.

The author is a professor at Oberlin College. The book is based upon some lectures recently delivered at the Union Theological Seminary. The Religious Book Club have listed it first in their choice for March, and deservedly so, for Prof. Horton has given us the first significant analysis and reply in book form to the recent development of humanism.

The present period is one of reaction against the mood of confident social and spiritual optimism which lasted through the World War, the mood of Progressivism and the Social Gospel and "making the world safe for democracy," with the watchwords of "service" and "self-sacrifice". The war brought an aftermath of disillusionment marked by spiritual depression and religious skepticism on the one hand and a wistful quest for religious sustenance and certitude on the other. Out of this has come humanism as a challenge to the Christian faith with its denial of the reality of God. This is not a new challenge. It can be traced back to the beginnings of the Christian faith itself and its more immediate ancestry is seen in nineteenth century positivism, but in its contemporary expression humanism has certain new features.

There are a number of groups within the humanistic movement, but its leading exponents, Professor Max Otto and Dr. John Dietrich, make it clear that it is a combination of social idealism and cosmic naturalism. But this combination cannot be maintained. There is an absolute cleavage between the realm of value which is purely subjective and human and the realm of fact which is objective and belongs to science. Man cannot be at the same time in control of his destiny and the victim of the laws of nature. Humanism is bound to split up in two directions. It must adopt a rigidly consistent naturalism which will destroy its faith in man or it must affirm the objective validity of human values which will lead it to a more appreciative view of the non-human world. This is what is happening: some humanists drifting inevitably to the "futilitarianism" of Joseph Wood Krutch and some working their way towards a theistic faith. Humanism, therefore, is based upon a fallacious dualism of facts and values, things and ideals, which cannot last.

Nevertheless humanism presents two powerful considerations for the Christian faith which cannot be ignored. It demands that religion be brought into harmony with the scientific spirit and it demands that religion become "humane" in the full sense of that rich, old word. This means that theism must sever the bonds of unquestioning loyalty which

tie it to sectarian tradition and must become thoroughly tentative and empirical in its approach to theological questions. The experimental approach, of course, has been going on for some years and is represented by such men as Hocking, Lyman and Wieman. Adopting this approach for himself, Prof. Horton offers three tentative definitions of God.

(1)—God is our better selves.

We have our great moments and our lesser moments. We are a series of varying selves. We appeal from the weaker self to the stronger self. The finer side is God in us. But we are social beings, starved without fellowship. God must be more inclusive than our best selves.

(2)—God is all that is best in our human tradition.

We must not reckon on the whole human heritage, for that includes the evil and the degrading. On the other hand the stream of grace is broader than Palestine and the Christian Church. Greece, India, China and other lands add their quota. But do not the roots of humanity run deep into nature?

(3)—God is a vast cosmic drift or trend towards harmony, fellowship, and mutual aid, whereby our efforts to create a just equilibrium in human affairs are supported and sustained.

Prof. Horton feels that scientific findings have established this fact of the cosmic drift towards harmony, chiefly, of course, in the doctrine of evolution.

It is interesting to notice that all great religions have found their worship in these three concentric spheres of the wider self, human society and history,

and nature, which can be achieved on the experimental basis. The Christian faith finds God as the Father Almighty in nature, as the Son in history and as the Holy Spirit in immediate, inward experience.

This is as far as the empirical search can carry us as yet. To go further we need the leap of faith, and the leap must be made from a springboard of intellectual foundations. For every part of life's high adventure this leap of faith is necessary, choosing a partner in marriage, choosing a vocation for one's life work, and our faith in God is no exception. When we dare not make the leap and stand forever hesitating, that decision is the worst of all. For encouragement in making the leap the saints are much better guides than the theologians. The latter are too precise and logical and consistent. God could never be as complete and knowable as they expound Him. Those who unite a rich, imaginative intuition with trained and critical intelligence and a wealth of spiritual experience are surer guides. Always the findings of the few saints have disclosed the secret of God for the many.

Prof. Horton selects two modern saints as guides, Baron Von Hugel, the Catholic layman and modernist, and Studdert-Kennedy, the English chaplain. One was a mystic, the other a prophet. One thought of God as Absolute Being, the other as Holy Will. Essentially each defended opposite poles of a paradox, and each found the chief revelation of God in the Cross of Christ. Prof. Horton agrees with Karl Barth in thinking that ultimate affirmations of religious faith always involve this element of paradox and can be rightly stated only by a delicate and constant balancing of the Yes and the No.

For all Christians who are interested in humanism and for all humanists who are interested in Christianity this book has an appeal. F. F.

Immortality: An Old Man's Conclusions, by S. D. McConnell. The Macmillan Company. 178 pages. \$1.50.

The author is a distinguished Episcopalian clergyman, 85 years of age. His thesis is one which has found some acceptance among Christian thinkers from the time of the Early Fathers, namely, that the human soul is not immortal essentially but is capable of achieving immortality through the discipline of morality and faith, but he reinforces the old argument by some suggestive hints from modern science, notably the field of physics. One difficulty with immortality has been our inability to invest the soul after death with a suitable body.

Dr. McConnell thinks that even now we have grounds for a reasonable faith that this is possible, a type of body which transcends the laws of matter as we have understood them. He is fully persuaded that this is the conception

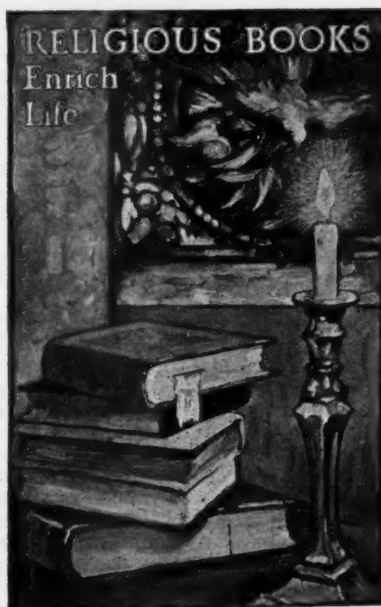


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of immortality expounded in the New Testament and he reads a new assurance into the Christian doctrine of the resurrection. His book is a very sane and balanced expression. He is wise enough to lay very slight emphasis upon the rather muddled results of psychical research. His style is clear. His thinking is free from anything that suggests fanaticism. He has broken new ground in an old territory of thought. Into extreme old age his mental power remains vital and interesting. He has made a contribution which must be taken into account.

F. F.

Religious Education

Exploring Religion With Eight Year Olds, by Helen Firman Sweet, and Sophia Lyon Fahs. Henry Holt and Company. 283 pages. \$2.50.

This book is a record for one year of the experiences of a teacher with a group of eight year old children in the Union School of Religion which was affiliated with Union Theological Seminary, New York City. Sunday afternoon, Mrs. Sweet, the teacher, wrote up the narrative of the morning's experience. Mrs. Fahs, the director of the school, adds in the latter part of the book several chapters of interpretation.

"Exploring Religion" is a misnomer, for the amount of religion discussed in the book is extremely small and a very small part of that has to do with Christianity. The teacher seems to have been more interested in discussing the occasional theological questions which the children asked than in giving them a religious motive and Christian appreciation. No teacher of English literature would have so ignored the great writers as the leader of this group ignored the great religious seers. Even in the Christmas season, no use was made of the great Christmas stories, although there was discussion as to whether Santa Claus is real. The book might better be called "Exploring Moral Problems."

While the positive religious aspects of the book are disappointing it is exceedingly fine when it comes to teaching procedure. Any teacher of little children would be greatly profited by watching the free democratic spirit in which the problems of life were discussed and in which cases of wrong doing were thoughtfully met. The teacher certainly has a most sympathetic understanding of children. However, to ask them to discuss the right and wrong of a coal strike seems forcing situations upon children too early.

On the whole the book is an illustration not of religious education but of character education. Practically the whole book with a few incidents omitted could be used in any public school.

J. E. R.

The Modern Parent, by Garry Cleveland Myers. Greenburg. 350 pages. \$3.50.

Dr. Myers heads the department of parental education in Cleveland College of Western Reserve University. This college is conducting most effectively adult education courses and Dr. Myers contacts with a large part of the community. The lectures which are found in this volume have been the basis of discussion in many of these groups.

One finds in the book few dry technical statements. Rather there is a friendly and kindly discussion of the relation of parents to their own children. The volume is written to parents rather

The Pentecostal Fire REKINDLING THE FLAME

By J. C. Massee

Doctor Massee is by spirit and training an evangelist. As a pastor he kept the flame glowing in his churches. He is at his best in these chapters. He is addressing ministers and church-members in the endeavor to quicken the evangelistic passion. By exposition and illustration he enforces his powerful plea for churches devoted to evangelism. Ministers will find here suggestions and material for use with their people. The book has especial point at this anniversary of Pentecost.

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than children and the chapter headings show what he is trying to do. To mention a few: Parents Who Are Discourteous to Their Children, "Parents Who Scold," "Parents Who Are Inconsistent," "Parents Who Teach Their Children to Be Liars."

This is a splendid book for the minister to recommend to his own people who are engaged in the greatest task of the world—that of bringing up good citizens for the future. It is sane, cordial and friendly, easy to read and easy to remember.

W. H. L.

Religion in the American College, by Edward Sterling Boyer. The Abingdon Press. 105 pages. \$1.25.

This is another volume of the Abingdon Religious Education Monographs. It bears the sub-title, "A Study of Interpretation and Facts." The scope of the work is definitely outlined in the first paragraph of the preface. The author says: "The purpose of the little volume is to indicate as accurately as possible the present status and conditions with respect to the teaching of religion in the colleges of the United States." This sentence somewhat limits what one would judge to be the scope of the book if he would judge by the title. The monograph does not deal, for example, with the religious life on the campus, with the college chapel, or the general attitude of students toward religion. It concerns itself fundamentally with the number and types of courses given in the field of religion, the qualifications of the teachers who give them and the general methods used in presenting them. The author, who is professor of religion and sociology in Dakota Wesleyan University, has done his work well. The last chapter, which deals with what "The College Contributes to Religion," is especially informing and illuminating reading. This monograph contains material which should not be left unread by those having to do with the larger aspects of college education.

L. H. C.

Psychology for Religious and Social Workers, by Paul V. West and Charles Edward Skinner. The Century Company. 528 pages. \$3.00.

Here is a volume which has few competitors. It has a practical monopoly of its field. The idea of the authors is to apply practical psychology to the study of religious work and social service. Part I is entitled "General Introduction to Psychology." Here we have 185 pages of incisive, lucid, and up-to-date, but rather conventional, psychological material. All of this, however, can be found in other books. Part II strikes out into a somewhat original field. In this section the author discusses topics like "Attitudes, Ideals and Prejudices," "Appeals and Motivation," "Abnormal Behavior and Mental Hygiene" and "The Development of Religions and Morals." These chapters make intensely interesting reading. Part III is more specific than either of its predecessors. Its general title is "Applications of Psychology in Social and Religious Work." Some of the chapter headings in this section are "Religious Experience," "The Psychology of Character Formation," "Play and Recreation," "Psychology and Social Service" and "Public Speaking." The book is primarily a text, each chapter being followed by a series of questions and a rather complete bibliography. Chapter XIII, which discusses the "Standpoints in Psychology", is an especially fine exposition of the different types of psychology in vogue today.

L. H. C.

Pentecost

Six Altars, by George Craig Stewart. Morehouse Publishing Co. 84 pages. \$1.50.

This interesting little volume by the rector of St. Luke's Episcopal Church, Evanston, Illinois, contains six "studies in sacrifice" and presents with considerable vividness the Anglo-Catholic view of the place of the altar. The studies were originally used by Dr. Stewart as Lenten discourses in his church during the Lenten season of 1929. He considers the altar in nature, in the Old Testament, on Calvary, in the church, in the home and in life. As is characteristic of his preaching and writing, Dr. Stewart presents these altar studies in an exquisite literary style. They are, of course, from the point of view of an ultra-sacramentarian and, no doubt, those of the opposite school of religious thought will find much in them to take exception to. Withal they are worth the reading even though the conclusions are not accepted.

G. C.

Sermons of Power, edited by William P. King. Cokesbury Press. 163 pages. \$1.50.

An excellent series of nine sermons on the Pentecostal theme. Each man treats a different phase of the subject in his own way. This book should prove unusually helpful for ministers who wish to know how other preachers treat the Pentecost problem. The authors represent a number of Protestant communions and the points of view necessarily differ widely. There is a foreword by the editor and sermons by Bishop Edwin D. Mouzon, Dr. William E. Barton, Bishop Thomas F. Gailor, Dr. M. Ashby Jones, Dr. Merton S. Rice, Dr. William Edward Snyder, Bishop Samuel P. Spreng, Dr. Ross H. Stover and Dr. James I. Vance.

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At Your Bookstore

Revitalizing Religion, by Albert Edward Day. The Abingdon Press. 132 pages. \$1.25.

The pastor of Christ Methodist Episcopal Church, Pittsburgh, Pa., and former pastor of First Methodist Episcopal (McKinley Memorial) Church, Canton, Ohio, here makes a study of some of the basic problems of religion in his own very interesting way. The material which he uses has been drawn largely from his personal experience in his pastoral work. In his writing, as in his preaching, Dr. Day has the fine gift of making words throb with life. He sees a need for the vitalizing of the bed rock truths of the Christian religion for the perplexed men and women of the twentieth century who are struggling with the confusing problem of adjusting their

religious experience and teaching to the high geared machine age in which we live. The book should prove especially helpful to young people. G. C.

Perpetuating Pentecost, by John M. Versteeg. Willett, Clark and Colby. 207 pages. \$2.00.

Here is an excellent study of Pentecost which is particularly timely in view of the fact that the 1900th anniversary of the birthday of the church is celebrated this year. The first section treats of the history of Pentecost and the results of it in the Apostolic church. The second section is a study of the application of Pentecostal principles to the church of the twentieth century. The author holds that the church is always in need of the true Pentecostal spirit and that its members must possess it

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Preachers and Preaching

The Minneapolis Pulpit, compiled by Rev. Roy L. Smith. Fleming H. Revell Co. 187 pages. \$1.50.

In this book we have a collection of sermons by fifteen representative preachers of Minneapolis. The Presbyterian, Episcopal, Methodist, Lutheran, Baptist, Congregational, Quaker pulpits are all heard in this volume. The conservative and liberal are here, likewise the ritualist and the evangelist. It constitutes an excellent cross-section of the preaching done on an ordinary Sunday in our large cities. T. C. B.

Twilight Reveries, by Charles L. Goodell. Fleming H. Revell Co., 168 pages. \$1.50.

Dr. Goodell has assembled here twenty of his popular Sunday evening radio addresses. The author is well known not only for his warm, well balanced, evangelistic appeal but also for an unusual artistic command of the English language. There is a clarity and beauty of expression that must have a wholesome reaction on every reader. As executive secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America his range of experience is wide and each talk contains much rich material gathered out of his broad field of activity. T. C. B.

The Message of the American Pulpit, by Lewis H. Chrisman. Richard K. Smith. 255 pages. \$2.00.

Just what is American preaching and whither is it headed? This is what Dr. Lewis H. Chrisman of West Virginia Wesleyan College is attempting to tell us in this volume. He has made a survey of most of the volumes of sermons issued in the past few years and has studied the sermons as they have appeared in various publications. The result of his studies in this volume offers the reader an anthology of American sermonic literature which is unique in conception and brilliant in execution.

It is an optimistic book for churchmen. It dispels the idea sometimes prevalent that preaching in America is at a low ebb. The normal quality of preaching is high. Preachers are seeking to interpret the gospel for present day situations. There are many ways of meeting these problems. The various methods and the results as shown in the sermons are depicted in Dr. Chrisman's book. It is one of a volume which fills a necessary niche in the homiletic library. It gives preaching a prospective and places emphasis on earnest craftsmanship. W. H. L.

Rogues of the Bible, by James Black. Harper & Brothers. 262 pages. \$2.50.

Cain, Esau, Jezebel, Pilate and other Biblical characters famous for their shortcomings rarely get any consideration in book or sermon other than complete condemnation and to be held up as the arch-apostles of sin. In this volume, the minister of Saint George's West of Edinburgh, makes a study of these "rogues" from a fresh point of view with the objective of clearing them "from unwarranted prejudice" which he

feels has clustered about them. All of these studies are based on the Biblical record of the characters. No attempt is made to whitewash them but to show that they had at least some good traits and that their inheritance and environment had at least something to do with their acts. Dr. Black's conclusions will no doubt draw fire. Some will praise and some will blame. However, his studies of these characters is very much worthwhile. He has an excellent literary style and a penetrating psychological insight into human nature. Readers of his book will get very unconventional pictures of the "rogues" he has selected for study. G. C.

Answers To Everyday Questions, by S. Parkes Cadman. The Abingdon Press. 364 pages. \$3.00.

Dr. Cadman's Radio Hour has become a national institution and it is a matter of delight to find so much of the material placed and classified in book form. I doubt if any other individual in Christian history has measured up to as high an average of intelligence and spiritual understanding over an extended period of years as Dr. Cadman has in his radio hour. The answers to questions dealing with many of life's problems are kind, tolerant, understanding and Christian.

Ministers and religious leaders are glad that such wise and fair counsel is given and many hearts must have been made glad by his platform answers. Upon reading this volume we find that the answers read as well as they "listen." The publishers are to be congratulated in persuading Dr. Cadman to cooperate in producing the book and also on the quality of the book which has been produced. I know that thousands of homes will place it on the shelves among their most treasured possessions.

W. H. L.

Various Topics

George Washington, The Savior of the States, Volume III. 1777-1781, by Rupert Hughes. 820 pages. \$5.00.

The publishers anticipate severe criticism for this book. They are not going to receive it from this reviewer. I think that Hughes has done a fine piece of research work and is making what is probably the greatest contribution to the understanding of George Washington of any man of our time. I think that he does go out of his way at times to show a contempt of religion and ministers, but that is a minor point in this great volume. He goes far to explain that Calvinists who supported Washington were inconsistent to the teachings of John Calvin, as though it were a matter of grief to record that the Presbyterians could be good revolutionists.

Hughes shows an affection for Washington in this volume. I gather that he considers him sincere in his efforts and patiently enduring the unjust situations in which he is placed. The space given to the legend of the prayer at Valley Forge is deserved. Parson Weems is responsible for this story as he is for the story of the cherry tree. The latter has had its demise. But a great Cathedral is to be erected on the legendary sight of Washington's Valley Forge prayer.

The contention of Hughes is that Isaac Potts who is supposed to be the original narrator of the event and the one eye witness did not see Valley Forge until long after the eventful winter

Religious Best Sellers

April, 1930

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Ways and Teachings of the Church
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The Episcopal Church—*Atwater*
Calvary Today—*Fiske*
Six Altars—*Stewart*

which Washington spent there. The opinion of this reviewer, formed not alone from this book but from some original research, is that Hughes is right. The account is entirely legendary and has no basis in fact. W. H. L.

The Sumerians, by C. Leonard Woolley. The Oxford University Press. 198 pages.

Professor Woolley, recognized leader in the field of archaeology, tells here in his usual interesting style the story of that civilization which had flourished for at least 2,000 years when the Egyptian civilization began. Although this race of Sumerians had died out and been entirely forgotten before the beginning of our era, their history and art can be written and illustrated more fully today than that of many ancient people. Prof. Woolley believes that there is sufficient evidence for thinking that the Egyptians borrowed from this more ancient civilization.

The interest of Bible students in this people, of course, inheres in the striking resemblance of our Creation and Flood stories to those conceived many years before ours were written. Professor Woolley gives the Sumerian Flood story as well as an outline of the social customs of the people and their history.

W. D. K.

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Prohibition and Prosperity, by Samuel Crowther. The John Day Company. 80 pages. \$1.00.

To one who has repeatedly used the economic argument against the saloon in the old days and who has as frequently been told that prohibition would be bad for business there comes a smile of satisfaction as he reads *Prohibition and Prosperity*, by Samuel Crowther. Mr. Crowther, it must be admitted, gives prosperity a place of undue importance. Very few readers of *Church Management*, surely, would subscribe to this sentence: "If we can know the purely financial effects of Prohibition as it has been enforced, then and only then are we in a position to discuss its expediency, its justice, or its many other phases." However, this bias does not negate the smashing array of facts which the author marshals in favor of the Eighteenth Amendment.

Our attention is first called to the fact that in spite of conditions which would ordinarily lead to contrary results the United States during the past ten years has become the richest country the world has ever known. The author points to the fact that the "one great and fundamental change that has taken place in this country during the past ten years has been the coming into force of the Prohibition Amendment." This has re-

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sulted in diverting expenditures from drink into channels which start many chains of purchasing. So marked is the effect of this increased purchasing power that "to all intents and purposes, money diverted from drink to goods can be counted on as new money. Consumption is increasing in proportion as men are spending less for liquor."

To arrive at this conclusion, Mr. Crowther made a thorough survey to determine whether or not laborers really are spending more or less for drink than before prohibition became the law of the land. The results of this investigation are marshalled in the chapter, "Direct Testimony." The facts recorded are convincing because of the wide range from which they were collected, the unanimity of opinion on the part of the many witnesses, and the positiveness of the testimony. Professor Irving Fisher, of Yale, is quoted to the effect that he could not find a member of the American Economic Association who would attempt to refute the fact of the economic benefits accruing from Prohibition.

Mr. Crowther not only argues that the diversion of from two to six billion dollars from drink increases prosperity by transforming the laborers into consumers of useful goods; he also produces facts to show how prosperity is enhanced by the increased efficiency of labor since national prohibition went into effect. While admitting that there is a debit side to Prohibition, he reminds us that enforcement costs are negligible compared to the "benefits through the diverting of expenditures from liquor to goods and savings." As for graft, the fact is admitted; but it is not so great as in the days when politics was allied with the liquor trade. In those days graft was taken for granted, but now the same men who profited under the saloon affect great horror at the graft and crime surrounding the bootleg trade.

C. R. B.

Nothing is less sincere than the way of asking and giving advice. The person asking seems to pay deference to the opinion of his friend, while thinking in reality of making his friend approve his opinion and be responsible for his conduct. The person giving the advice returns the confidence placed in him by eager and disinterested zeal, in doing which he is usually guided only by his own interest or reputation.

—*Ibid.*

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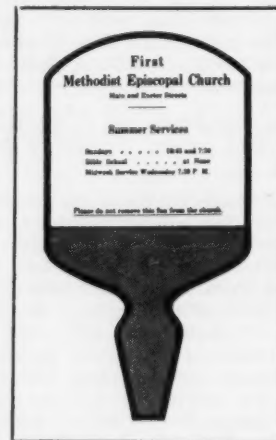
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The Editorial Page

Enjoying the Movies

I HAVE found it very hard to join the forces of religious journalists who have been waging a "Holy Battle" against motion pictures. I do not write to disparage their efforts. Unquestionably there are times when vigorous protests are needed to redeem society from filth and obscenity. Perhaps we are in such a period now. Many pictures are bad. I doubt if they are worse than books, magazines, art and drama. There is probably more money involved in movies and they are influencing lives of our children more and on these grounds moralistic and even puritanic efforts are essential.

I have thought of the pictures in relation to my own life and the lives of my children rather than as a social issue which as a crusader I must present and purify. I have found that by careful selection and honest adjustment it is possible for one to add to his information and enjoyment of life with movies, even as they are.

I am probably the one preacher in America who has not witnessed the production "The King of Kings." It was in my city but I was not interested. Nobody has ever been able to produce a dynamic life of Christ which has not aroused criticism and I did not think that it would be possible to produce the story on the screen which would be satisfactory to one who had lived with religious literature as I have. When the announcement was made that the picture had been carefully censored to make it inoffensive I lost interest. The preaching of Christ has always been an offense and always will be. The Church and Drama League revealed its own asininity in offering to help make the picture inoffensive.

I don't go to the movies to get religion. I go for entertainment. I do not know of any expenditure of a small amount which will bring so much information, relaxation and keen enjoying as two hours spent in a good movie or talkie. Tired hearts and minds by paying fifty cents can be transported to mythical lands of romance and actual distant scenes. Neighbors on a near-by street smile at the regularity of one woman who goes to the neighborhood theater. A year or so ago the farmer and his wife moved from country to town. From a life of daily toil she was moved to a life of comparative leisure. Twice a week she goes to the play house. The quality of romance is not strained. Colors, music, speech and action revive dreams of romance and bring color into her life. She is a hungry soul seeking contact with a life that has come to her only through her dreams. The movies have made possible a new life.

I have found that selections can be made so that good pictures of entertainment are usually available for the whole family. One must use some common sense in the matter. Adequate reviews are available; one need not view the un-

healthy films. Invest in a subscription to *The Educational Screen* or *The Parents' Magazine* and each month will bring you carefully graded reports on the new pictures with recommendations for the various ages.

I don't go to the pictures to get religion. At the same time I do not demand that they all be highbrow. I enjoy reading a good mystery story and I like a good mystery play. A mighty good piece of work has been done in transferring the S. S. Van Dine stories to the screen. I like George Arliss in *The Green Goddess*. There are pictures with good clean humor. *The Circus Rookies* is one of the older ones but what a healthy laugh a man can get out of it. The ingenious cartoons can be enjoyed by men who are willing to forget they are historical and literary critics and also human beings. Even the pictures of romance who must play sex have an appeal to the normal person. Would not *The Rainbow Man* leave a pleasant taste in the mouth of folks who believe in the good old-fashioned home? It has been years since I saw *The Return of Peter Grimm* but there are scenes in it which still challenge my spiritual nature.

Crusaders who have the urge must crusade. Nasty minds will seek the vulgar and filthy. But healthy minded people will continue to adjust themselves to life's realities to make their days satisfactory. And when healthy minded people outnumber the others literature, art, drama and talkies will conform to the standards they demand. The motion picture problem is in the last analysis the problem of personal morality.

The Church as a Community

WE have heard a lot about the Community Church. But Christians of today do not hear enough about the church as a community. It seems to this writer that many of our troubles of organization and discipline would disappear if our church members could be better informed as to the primitive church organizations. And the sad truth is that in our modern complex day when the emphasis would be on the church as a community, too many churches are satisfied to make their social contribution purely through an intellectual pulpit.

The "Brotherhood" was an important thing in the early Christian world.

"Honor all men; Love the Brotherhood.
Fear God. Honor the king."

That brotherhood was so strong that it influenced the attitude of Christians toward their household slaves. Meeting in the home of individuals the small groups were visibly brotherhoods. The members were bound together by powerful motives and loyalty to a common cause.

The intimacy of the brotherhood is sure to be tested by growth in numbers. When the neces-

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sity for church buildings arose there was a test of loyalty. When members moved to other cities or towns the test was strengthened. But perhaps no day of Christian history has seen the same test of community loyalty as the churches face today.

Geographical boundaries have been wrecked in our day. Fraternal and social organizations have competed with personal loyalty to the church. Freedom of thought and speech have dissipated the necessity of closed groups for the discussion of religious truths.

And yet how essential is the spirit of brotherhood for the Christian Church. Take a very practical question of church finance. Should a person contribute to the support of his church? How absurd such a question is in the light of the Christian community. Is it possible for a citizen to evade his obligations to the state? If that is possible perhaps the Christian has no obligation to his community.

We are on dangerous ground when we permit Christians to think of the church as something outside of themselves. St. Paul was under no delusions as to the essential nature of the church. As an illustration he selected the most vital physical community, the human body.

If the foot shall say, because I am not the hand I am not of the body; is it therefore not of the body, And if the ear shall say, Because I am not the eye I am not of the body, is it therefore not of the body? . . . Now ye are the body of Christ and members in particular.

Some people go to church to hear the preacher. Some go for the music. Some go to place themselves under mysterious influences of the spirit they do not understand. But the Christian doesn't merely go to church. He functions as a member of the Christian community. He is a part of the body of Christ.

Effective Church Officers Retreat

Ralph Walker, pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio, has many good ideas. One of the best had to do with an officers retreat for his church. He invited the male officers to meet in a retreat Saturday afternoon and evening at an inn at Leroy, some forty miles from the city. Plans called for a conference in the afternoon and a second one in the evening. About forty of the key laymen of the church accepted the invitation. They left Cleveland early in the afternoon arriving at Leroy in time for a game of ball before the first conference. Hotel reservations, to be paid for by the individuals, had been made in advance.

The editor of this magazine was asked to lead both of the conferences. The afternoon conference opened at five and closed at six. The discussion was on the personal background for church service. At six-thirty the group had dinner. At eight o'clock the second conference hour convened. The discussion was directed toward the functional obligations of church officers. After the address the hour was thrown open for questions. To show the interest in the meeting it is merely necessary to say that conference which opened at 8:00 o'clock closed at 10:45, and the meeting had definite resolutions to refer to the governing body of the church.

Sunday morning the group had breakfast at 7:30, starting back to Cleveland at 8:30, in time for the meeting of the Bible school. There was good fellowship in the hour. But there was more than good fellowship. Concrete ideas for church program took form. It was an investment which will pay big dividends for the church.

WORLD FRIENDSHIP PROGRAMS

A list of "Material Suggested for Religious Programs Emphasizing Peace and World Friendship" has been prepared by a committee of the Women's International League for Peace and Freedom, Pennsylvania Branch, in response to widespread requests for help in making up exercises for Sunday Schools, Churches, Clubs, Schools, etc., which would carry the spirit of international goodwill.

The list includes groups of Bible selections, hymns, prayers, worship services, plays and pageants, posters, books for reference, and general material easily available at the source and price stated for each item.

Single copies of the leaflet may be obtained free of charge, or in quantity at two cents each, from the Women's International League for Peace and Freedom, Pennsylvania Headquarters, 1924 Chestnut Street, Philadelphia.

ILLUSTRATIVE DIAMONDS

Selected by Paul F. Boller

"I HOLD AND I AM HELD"

There is a favorite emblem with a Latin motto that has always stirred my imagination and strengthened my loyalty. It is the picture of a Cross gripped by a human hand, with the inscription "Teneo et Tenor"—*I hold and I am held*. The hand clings to the cross, but the cross also magnetizes the hand. It is a sturdy idea, and full of suggestiveness. It illustrates the great quality of tenacity which all men can exercise and which is the very essence of genius. "I hold and I am held"—in the darkness of unexplained circumstances, the strain of toil, and the comparative disillusionment of unrealized hopes. Daylight reveals near things, but the night reveals the stars.

The other day an acquaintance was relating an unfortunate experience, and ended with the trite commonplace, "I tell you I came out of that experience a sadder and a wiser man." That oft-repeated saying should be revised. Experience should make us wiser men and better men.

Frederick B. Fisher in *Personology*; The Abingdon Press.

SEEING THE ESSENCES

It takes an artist to make us see not the bewildering details of the world around us, but the essences, and the great underlying universals that give significance to our human experience. The artist sees the daring in that face, the gaiety in that figure, the grief in that old woman, the unbending, wind-swept ruggedness of that tree, the upward reach of that cathedral spire, sees the brooding warmth of sunlight, the sombreness of shadow, the ecstasy of dancing starlight.

And now for the view from the mountain-top. We have climbed up to the very topmost peak. The world is beneath us. We feel the limitless sweep of it, the shimmer of its far-away surfaces, the amazing distance of it, the stillness.

And then our companion hauls out his field-glasses! He refuses to be liberated. He wants to pick up again what the mountain-top has taken from him—all the trivial detail of the lowlands. He searches with his glasses. "I can see," he cries delightedly, "I can see three pigs down there in that pig-pen!"

H. A. Overstreet in *About Ourselves*; W. W. Norton & Company.

WHAT RESPONSIBILITY WILL DO

Give a child things to do, responsibilities, problems to solve, and that child's personal power will grow like green bay-trees overnight. I have seen a child grow by inches in a single week, because it had a great task to face and a great deed to do.

A woman suddenly loses her husband. She had been accustomed to look to him for everything; she had seemed to be a

timid, shy woman, lacking in power, personality, and initiative. But overnight, with responsibility, she develops into a great business woman, into a personality with charm, power and strength of character. Men respect her as much as they respect their own sex in business. Responsibility has done the deed, worked the change. She has unwittingly put herself in the path of power because she has been thrust into responsibility.

These two illustrations can be multiplied indefinitely by those who read these lines and observe life.

William L. Stidger in *Personal Power*; Doubleday, Doran & Company.

GOD'S WILL IS GOOD WILL

I used to know a working woman when I was a curate whose husband had killed himself with drink, and the poor thing's one plea was that it was God's Will. A friend of mine not long ago went to see a couple whose only child had been taken from them suddenly. They were sitting by the fire, and they told him they had been trying to rake up everything in their past lives to see what wrong they had done that God should take their child.

The things people will attribute to God are simply appalling. I still know some who have entirely given up their religion because, poor things, they say God ought to have saved their son in the war from the shell that killed him. God had failed them because their prayers had not been answered as they desired. In fact, this suggestion of resignation to God's Will has been used very largely as a soporific: "When in doubt or you can't understand anything, say it's God's will" is the sort of attitude people have taken up, and one consequence has been that whole streets have gone down with typhoid because people have meekly submitted to what they thought was God's Will when they ought to have been busy pulling up their drains. Do you say we are not so silly now? People don't do those sort of things to-day? Well, perhaps not, in the forms which now are ridiculous, because we have learned a little, but I know that a great many things are still attributed to God's Will which no one could call good, and that large numbers of people sit still and do nothing, because they feel they are to be resigned to God's Will when they ought to be helping God's Good Will to be done by fighting against the very evils to which they have resigned themselves. Bad things must be swept aside so that Love can do its perfect work, and we must help to do it because we believe that God's Will is Good Will.

W. P. G. McCormick in *Be Of Good Cheer*; Longmans, Green and Company.

A COMMUNION VISION

The communion was being observed in a great church. The emblems had been passed. Following a custom sometimes practiced, the minister was asking: "Have any been omitted?" And a

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woman who had communed said it seemed to her that as she heard the question, hundreds of women began to arise from the countries of the earth, from China, and Africa, and India, and Korea, and Japan, and as they stood up, they seemed to cry out: "Yes, we have been omitted. None has ever broken to us the bread of life."

"Sudden before my inward vision
Millions of faces crowded up to view,
Sad eyes that said: 'For us is no provision,
Give us your Saviour, too.'"

"Give us," they cry, 'your cup of consolation,
Never to our outreaching hands 'tis passed;
We long for the Desire of every nation,
And oh, we die so fast!'"

James I. Vance in *In the Breaking of the Bread*; Fleming H. Revell Company.

SELF-REALIZATION IS SOCIAL

"One man is no man," is the Greek motto adopted by one of our American college fraternities. Fraternity is a necessity of life, not a mere luxury. If we find out something, we crave a confidant. If we play, we want a playfellow. If we laugh, we cannot forever laugh alone. "Man is not complete in himself. He is a social animal."

If the individual's interests are thus inextricably interwoven with the welfare of others, his self-realization is a social matter. He attains it not by sitting in self-centered fashion, looking at himself and hearing psychoanalysts report as to whom of his capacities and instincts need cultivation. He finds fullness of his own life by getting out of himself and losing himself in the love and service of others, as Jesus told us nineteen centuries ago. The men who have found life most satisfying and have fashioned their powers to the highest fulfillment are not the ones who have been concerned with developing their own talents, but the ones who have forgotten themselves in their devotion to other persons or to great causes. Man, the social animal, finds that action most satisfying which gives outlet to his social impulses.

Ralph W. Sockman in article in *Whither Christianity*; Harper & Brothers, Publishers.

THE LAW OF ASSOCIATION

I chanced only this morning on a story of a little orphan boy who was being taken to a new and untried home among strangers. His family had been of the very poor. The father had died several years before, and the mother battled against want and failing health, striving as best she might to provide for herself and her child. Now death had taken her also; there were no relatives to care for the boy, and a place had therefore been found for him with a family in the country. It was a ride of several miles to the strange home, and the farmer who had agreed to transport him thither noticed that the little fellow sitting so shyly beside him in the great wagon often thrust his hand into his worn blouse as if to make sure of some treasure. Curiosity at last prompted the man to ask what it was. He had shown the boy frequent kindnesses during the jour-

ney, and was now repaid by the timid confidence of his young companion.

"It's just a piece of mother's dress," he said. "When I get kind—kind o' lonesome—I like to feel it. 'Most seems 's if she—wasn't so far off."

F. W. Boreham in *The Three Half-Moons*; The Abingdon Press.

EXPERIENCE THE BEST TESTIMONY

One night that rugged and wonderful worker among men whose lives had been broken by sin, Sam Hadley, was speaking to a large gathering of poor wrecks who had come into the doors of his mission hall. A trained physician sat among the men as an observer of a condition which drew him merely out of curiosity. The vigorous appeal of the preacher for immediate decision for a new life finally so impressed the physician that he could not restrain the protest of his scientific objection to it all, and he arose and speaking feelingly said: "Mr. Hadley, you have been appealing here with a glowing passion to these drunkards for a new and made-over life. I speak as a physician to say that you would not talk to these men thus if you had ever seen what the inside of a drunkard's stomach looks like." As quick as a flash from the experience which was the basis of all the great mission worker's preaching, he replied, "Sir, I had a drunkard's stomach, and Jesus Christ saved me from it, and saves me from it now." How eloquently does genuine experience always meet life! It is the most convincing preachment we have. Oh, for a witnessing church! Your experience—don't leave it out!

M. S. Rice in *A Discontented Optimist*; The Abingdon Press.

TROUBLES

Oh, yes, I have my troubles,
My care and grief and woe,
My conflicts and my struggles,
My ups and downs, you know!
But, somehow, when they're darkest,
And when the clouds are gray,
I think of other people's,
And they seem to pass away!

Oh, yes, I have my sorrows,
My heartache and my care;
My dark and grave tomorrows,
My grief and my despair!
But, somehow, when they're saddest
The thought comes unto me,
How much worse things have happened
And then my troubles flee!

Oh, yes, I'm sad and worried,
And grumped and grouchy, too;
And pestered out and flurried,
And grim and dark and blue.
But, somehow, when my troubles
Seem more than I can bear,
I think of other people's,
And mine blow by in air!
—Bentztown Bard, in *Baltimore Sun*.

His silver hairs
Will purchase us a good opinion,
And buy men's voices to commend our deeds:
It shall be said his judgment rul'd our hands;
Our youths and wildness shall no whit appear,
But all be buried in his gravity.

—Shakespeare.

\$3,000 LITERARY PRIZE

A \$3,000 prize contest for the best literary work on "The Soul of America", announced by the National Arts Club through President John G. Agar, who states that the object of the award is to stimulate the writing of a work which will reveal the soul of America as distinguished from books in which the authors thoughtlessly praise or condemn the national character.

The award will be made by a committee of members of the National Arts Club, consisting of William Allen White, Chairman, Mary Austin, Hamlin Garland, Ida Tarbell and Henry Goddard Leach.

Under the rules of the contest, manuscripts submitted may be in any literary form—novel, history, poetry or critical essay—but only those presenting a constructive view of America, as implied in the title to be given the prize-winning work, will be considered by the committee.

It is the feeling of those who are sponsoring "The Soul of America" contest that the post-war literature of the past decade has been given largely to magnifying national faults and to a cynical criticism of passing phases of our national life.

In the deluge of such books, Mr. Agar said, the underlying character of America, its achievements and its ideals, have been submerged. He expects that the \$3,000 prize, with all rights reserved, will serve to bring out another and older view of the aspects of our civilization which are fundamental and admirable.

The rules pertaining to the submission and choice of the best work on "The Soul of America" are as follows:

The manuscripts to be considered must be from 40,000 to 100,000 words in length.

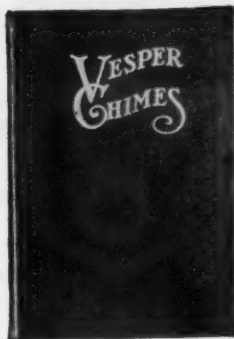
Only those works written between March 31, 1930, and April 1, 1931, will be eligible for the competition.

All manuscripts must be forwarded to "The Soul of America" Committee, the National Arts Club, 15 Gramercy Park, New York City, not later than April 1, 1931. The manuscripts will be submitted anonymously and no prize will be awarded if, in the judgment of the Committee, no work is worthy of the prize. The judgment of the Committee will be final.

All rights in the manuscript and book shall remain in the author, and all manuscripts will be returned.

OFFERS PLANS FOR TABERNACLE

Ernest O. Brostrom, architect, of Kansas City, Missouri, has the plans of an evangelistic tabernacle which were drawn for one of America's great evangelists. Feeling that these may be valuable to many churches seeking to erect tabernacles he has authorized *Church Management* to pass the information on to its readers. The plans include five blue prints showing elevations and cross sections and detailed seating arrangements with a chart of the seat construction. He is willing to send a complete set of the blue prints to any minister desiring them upon the receipt of one dollar to pay the cost of printing and postage. His address is Reliance Building, Tenth and McGee Streets, Kansas City, Missouri.



A NEW BOOK FOR THE EVENING SERVICE

Vesper Chimes

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Edited with careful discrimination—none but the best hymns included.

A substantial proportion of the dignified hymns of the Church and a wide range of popular hymns with a distinct evangelistic appeal make this a collection of great utility in the Sunday evening service, mid-week prayer meeting, missionary gatherings, and the Young People's Society. The book contains 300 inspiring hymns; 22 responsive readings; 7 orders of service; index of first lines and topical index.

Cloth binding. Single copy, 65 cents; five or more copies, 60 cents each; postpaid. In lots of 50 or more, 50 cents each, plus transportation.

Important Equipment! Do you have it?

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Arranged to record attendance for a period of thirty days, or a six-weeks' school.

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30 cents a dozen; \$2.00 a hundred

These buttons, distributed to both teachers and scholars, are useful for promoting attendance.

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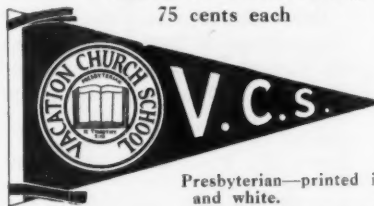
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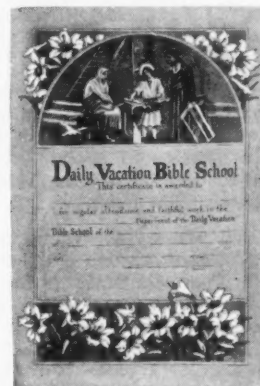
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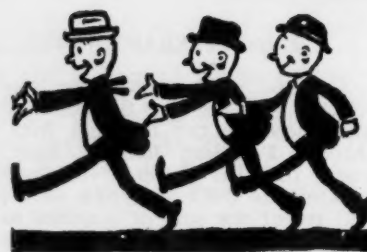
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Address the Store
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MINISTERS' EXCHANGE



Offering Exchange

Grand Haven, Michigan. Pastor of First Presbyterian Church of 400 members desires exchange of pulpit for four to six weeks during July or August with some pastor in or near St. Louis, Missouri. Only one service a Sunday. Twenty-five (\$25.00) per Sunday. This is the greatest resort town in western Michigan. **Dr. Charles A. Bowler, 521 Lafayette St., Grand Haven, Michigan.**

Grace Methodist Church in New Haven, Conn. "The Gateway to New England." The seat of Yale University. Splendid paved roads to all parts of New England and New York. Many places of historic interest in vicinity. Bathing beaches near by. Two services on Sunday and no services during the week allows time for travel. Will exchange use of parsonage. Would like to exchange with some minister in Virginia or would consider any place within 1,000 miles of New Haven. Honorarium \$10.00 per Sunday for five Sundays in August. **A. L. Burgreen, 230 Portsea Street, New Haven, Conn.**

Presbyterian minister, graduate of the University of Chicago and McCormick seminary, with twelve years' experience, desires supply preaching, with view to locating, in an average size northern church during July and August. References furnished. A commissioner to the General Assembly in Cincinnati, May 29-June 4. Address Rev. Geo. W. Caldwell, Penney Farms, Fla.

Presbyterian minister, situated in central New York, the Finger Lake region, would exchange manses for month of August with minister in some part of the South or Canada. Correspondence invited. Rev. A. J. Thomas, Lyons, N. Y.

Grand Haven, Mich. Presbyterian church of 400 members. Greatest resort on Lake Michigan. Would exchange pulpit for one month or six weeks this summer with some pastor in or near St. Louis. One service \$25.00. **Rev. C. A. Bowler, 521 Lafayette St., Grand Haven, Mich.**

Guilford, New York. Would like to get in touch with a minister near Ocean Grove, New Jersey, to arrange an exchange or supply for month of August. Am also interested in a permanent exchange for health or other reason. **Box 8, Guilford, New York.**

Boston, Mass. Opportunity to visit historic Boston at the time of the Tercentenary Celebration of the founding of the Massachusetts Bay Colony. Easily accessible, also, to beaches on north and south shores, and to Summer School at Boston and Harvard Universities, and other schools. Methodist Church. Two Sunday services. Desire exchange with pastor near Akron, or in central or northern Ohio. Four or six weeks, in July, or July and half of August, or partly in both months, as convenient. **Rev. Geo. R. Wolverton, 12 Turner St., Brighton Sta., Boston, Mass.**

MINISTERS' EXCHANGE PROMOTES GOOD WILL

In a letter recently received from C. A. Yoyle of the Southside Baptist Church, Shreveport, Louisiana, an unusual tribute is paid to this department. This preacher writes: "Your magazine worth ten times the subscription price. Many thanks for the courtesy of the column. I have received letters from pastors in Denver, Philadelphia, New York and Virginia."

The time is now getting late. This department will appear in the July issue. It will probably be your last opportunity to take advantage of the opportunity it offers for a summer exchange. No charge is made when name and address appears in the announcement so that no correspondence falls upon this office.

Freehold, New Jersey. I would like to exchange pulpits for July 20th and 27th, or July 27th and Aug. 3rd, with some minister in the province of Quebec, Canada, or some one in northern Vermont, New Hampshire or New York. Perhaps my parsonage can be used, 15 miles from Asbury Park, N. J., on the ocean. **William Louis Sahler, Freehold, N. J.**

First Presbyterian Church, Warsaw, Indiana. Here is an opportunity for some minister to attend the Chautauqua and Bible Conference at Lake Winona during August. The pastor will exchange pulpits for the five Sundays in August with any pastor of an evangelical church in or near Washington, D. C., Philadelphia, New York or Boston. Twenty dollars for one service. Will exchange manses. **Address, Rev. E. S. Hudson, Warsaw, Indiana.**

Hallstead, Penna., 15 miles distance from Bible School Park, Binghamton, N. Y., and 15 miles distance from Montrose, Pa., Summer Bible Conferences Scranton, Pa., and New York. Easy of access to Niagara Falls and Watkins Glen, N. Y. Pastor of Presbyterian Church would like to exchange pulpit and Manse with minister of any evangelical denomination in southern Florida, in or about Washington, D. C., or San Francisco, Cal. Free use of the Manse and \$20 per Sabbath preaching, during June, July August or September. **Write Rev. Wm. H. Johnston, Hallstead, Pa.**

Indianapolis, Indiana. —Presbyterian. Desire to exchange pulpits or supply in or near Detroit or in Central Michigan for five August Sundays. Two Morning Services, \$20.00. **Rev. Florizel A. Pfeiderer, 3246 McPerson Ave., Indianapolis, Indiana.**

Historic Maumee Valley Presbyterian church would like to make an exchange during month of June or July and part August with some pulpit in eastern Pa., Maryland or Delaware or N. Jersey. I would be willing to preach in your pulpit as a supply without exchange for a reasonable remuneration. What have you to offer? **Edwin J. Wimer, Waterville, Ohio.**

Bridgeton, New Jersey, Presbyterian. 39 miles from Philadelphia and a little farther from Atlantic City. Would exchange pulpits for a reciprocal supply in or near Columbus, Cincinnati, Dayton, Ohio or Indianapolis. Morning service only, flat \$25.000. **H. G. Wilkinson, Bridgeton, New Jersey.**

Westfield, Mass., 100 miles from Boston, 10 miles from Springfield, and in foothills of Berkshires. Population 22,000. 600 members. July and August or from middle of July to September. Only three morning services in July and August free. Desire location in vicinity of Chicago. Desire exchange of parsonage. **Address Roy Gilmour Pavy, 80 Broad Street, Westfield, Mass.**

Framingham, Mass. Pastor desires exchange with pastor in Los Angeles vicinity for two or three minths. June to August. One service during July and August. New house and furniture. State Normal here; 7 miles to Wellesley; 15 to Concord; 21 to Boston. Many commuters live here. Fine opportunity to attend Harvard or Boston University. Beautiful New England scenery and ideal for summer. **Hugh McCarroll.**

Wanted: to exchange with some minister or will fill vacant pulpit in southern part of Ohio, Indiana, or northern and central part of Kentucky. Manse here may be occupied by right party and honorarium of fifty dollars for the month morning service only. July 27 to Aug. 24. **First Presbyterian Church, El Monte, California. D. F. Barnett, Pastor, 621 Washington Ave.**

Jackson, Ohio. Church of 700 members. One hour's ride from the Ohio River. Desire an exchange for July and first two weeks in August (entire period or will divide time) with minister in Fort Wayne, Elkhart, northeast Indiana or southern Michigan. Parsonage in comfortable condition. **J. L. Peck, Jackson, Ohio.**

Chicago, Illinois. Baptist Church. One service. Twenty dollars and use of apartment for August. What have you? Any denomination. **Address A. E., care of Church Management.**

Bucyrus, Ohio. Population 12,000. Presbyterian church. Wish to exchange for Sundays of August with church in or near Spirit Lake, Iowa, Spencer, Ia., or Estherville, Ia. One service. Or will supply without exchange. **E. J. Wykle, Bucyrus, Ohio.**

Pastor Presbyterian Church, 500 members, in the heart of the Ozarks, "The Play Ground of America," would exchange pulpits for one month this Summer with some pastor on East Coast, preferably Virginia or the Carolinas. Write **Wm. H. Butler**, 829 S. Delaware, Springfield, Missouri.

Williamsburg, Virginia — Presbyterian. Would like to exchange for month or six weeks with church in or near Chicago or New Haven, so as to attend summer school. Chance to see Restoration by Rockefeller at Williamsburg, and Historic Jamestown and Yorktown. Can exchange manse also. **James Milton McKnight**, Prince George Street, Williamsburg, Virginia.

Highland Park, Illinois, 25 miles from Chicago. Presbyterian. 500 members. Desire exchange for five August Sundays with church in or near Denver. One service, \$35.00. **Rev. Frank Fitt**, Highland Park, Illinois.

A Chance to Come to Florida and preach in one of Florida's most beautiful churches. Cool summers, attractive bathing beach, golf course and within easy distance of Miami. July to October inclusive or parts thereof. What have you to offer in exchange? **Box 133**, West Palm Beach, Florida.

Colorado Methodist Pastor would exchange conference membership for charge near a university or seminary. For and with particulars. **Box B2**, Church Management.

Marshfield, Wisconsin, in the heart of this state of beautiful lakes, and virgin timber, excellent fishing, and delightful summer climate. Presbyterian. 525 members. Desire exchange for five Sundays in August with church in Denver or vicinity. One service, \$25.00. **Rev. Marshall R. Olsen**, 201 West 4th, Marshfield, Wisconsin.

Richmond, Kansas. Wanted:— To exchange with Methodist, Presbyterian or Congregational Minister for July 27 and all of Aug. I'm serving a Methodist Episcopal Church on paved road, 16 miles south of Ottawa, Kansas, 41 miles north of Lawrence, Kansas, 78 miles southwest of Kansas City, 85 miles from Topeka and about 300 miles from Colorado line. Would exchange with pastor in Eastern State not west of Mississippi or in Gulf State or Colorado; the exchange to include parsonages and each drawing his own salary. **J. W. Bolton**, Pastor Methodist Church, Richmond, Kansas.

Dayton, Iowa. Methodist pastor would like to supply July and first two Sundays in August in some church in Spokane Territory, preferably northwest thereof. Will come for use of parsonage and free will offerings or will exchange with some brother on same basis. **Rev. Karl W. G. Hiller**, Box 647, Dayton, Iowa.



"The Hall Of Fame"

IN BRIDGETON, N. J.

THE Second Presbyterian Church of Bridgeton, N. J. has dedicated a new three manual Hall organ. In addition to the beauty of design, a striking feature of the installation is the echo organ. This comprises muted viol, vox angelica, fern flute, chimes and tremolo, and is located in a tower room at the rear of the church. The pleasing performance of this organ justified its selection on merit, which, through years of established reputation, has earned the slogan . . . "The Hall of Fame."

HALL ORGAN COMPANY

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A SCOFIELD REFERENCE BIBLE ^{5²⁵} WITH CYCLOPEDIA HELPS AND A YEAR'S BIBLE COURSE

THIS is without doubt the greatest Bible offer ever made. Through quantity production we are enabled to offer you this special edition of the Scofield Reference Bible, containing not only the valuable helps which have made this Bible famous, but also a Cyclopedic Dictionary or Concordance, and in addition a full year's course of Bible study for only \$5.25. For exactly ten cents a week you can now obtain an equipment that will enable you to know the great Bible truths in one year!

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THE Scofield Reference Bible offered is a special edition which contains a Cyclopedic Bible Dictionary or Concordance of 300 double-column pages of alphabetically arranged facts about the Bible. Such aids are usually printed only in the best teachers' Bibles. This is in addition to the usual "helps on the pages where needed" which have made the Scofield Reference Bible famous. No other one-volume Bible published today contains such valuable reference materials. Printed with large type and durably bound in extra quality cloth.

A YEAR'S BIBLE COURSE

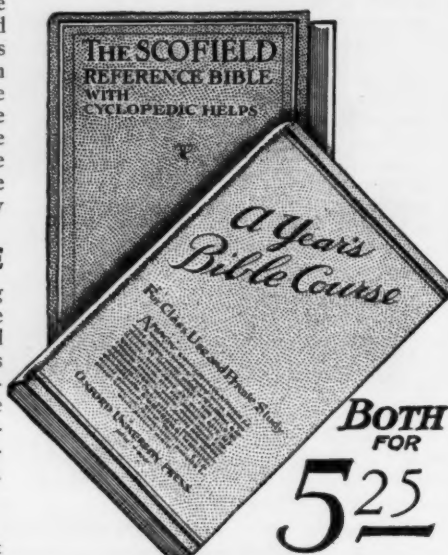
THIS is a course of study comprising 52 lessons, all based on the helps in the Scofield Reference Bible. The principal Bible books and the great Bible truths are fully covered. Has over 700 questions, with answers. Many illustrative diagrams accompany the text. A complete and practical course that will provide a working knowledge of the Bible.

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FOR INDIVIDUALS--FOR CLASSES

The ideal course for those who cannot attend a class and who wish to study the Bible privately. Also an excellent outline for a year's work for class study.



prepared to accept preaching engagements this summer in the United States. Address, 87 Pirbright Road, London, S. W., 18, London, England.

Moweaqua, Ill. I am planning to be in Boston, Massachusetts during the month of August and will be available for supply work during this month. Methodist. 500 members. Nine years experience. Would like the use of parsonage. **J. C. Berry, Moweaqua, Ill.**

British Woman Preacher. Young woman who will visit friends in Long Island, New York, during summer, would appreciate opportunities for Sunday supplying. Address Box B1, Church Management, 626 Huron Road, Cleveland, Ohio.

Will Supply Pulpit in vicinity of New York City or Long Island during the month of either July or August. I plan to attend a term of summer school during that time. I am an ordained minister with nine years of experience. Write **C. M. Glick, Albion, Iowa.**

East Syracuse, New York. Presbyterian. 522 members. Minister with university and seminary training would like to supply large or small church in the Adirondacks during month of August. I will need no parsonage as I have complete camping outfit. **Joseph C. Sayers, First Presbyterian Church, East Syracuse, New York.**

Will Supply in Washington. Pastor of St. Paul's Evangelical Lutheran Church, Hornell, New York. Planning on spending August in Chevy Chase. Address, **Walter W. Vogelmann, 79 Elm Street, Hornell, New York.**

Will Supply in Saskatchewan, Canada. In or near Moose Jaw or Regina for the month of July or August. My church is closed during July but parsonage is available. Thirty miles from Loop in Chicago. **E. Fraser Bell, Congregational Parsonage, Geneva, Illinois.**

Churches Desiring Supply Write to Rev. W. Uptegrove Holley, 104 South Magnolia Street, Hammond, Louisiana. Dr. Holley will be available for the five Sundays in August. Terms moderate.

Will supply: Baptist pastor plans to spend August in North Carolina and will be available for supply work. **A. L. Goodrich, Porter Memorial Baptist Church, Lexington, Kentucky.**

Richard D. Dodge, Editor "The Lesson Round Table," would like to supply pulpit of city or large town church during the summer months, preferably Presbyterian or Congregational, but not necessarily so. References exchanged. Address, **Haines City, Florida.**

Baptist Pastor. Good preacher, twenty-one years continuous service, is willing to supply pulpits within easy reach of Toronto, Ontario. Sundays in August. **Rev. J. W. Taylor, First Baptist Church, Warrens, Wis.**

Detroit, Michigan. Parsonage unusually attractive—brick structure—plenty of room—large yard—located in Art Center—new main library two blocks away. One hour from the University of Michigan—less than one hour from the 1000 lakes of Oakland County. Desire to exchange for the month of August with pastor in Vermont, New Hampshire or Colorado—preferably a small town location. One service a Sunday. **Hazen G. Werner, 459 Ferry Ave., W., Detroit, Michigan.**

Services Offered

Will be in Chicago and vicinity during July and August, and will supply pulpit anywhere in that district, either in the city or within a reasonable day's drive of Chicago. Any denomination. Twenty years' pulpit experience. **W. H. Barton, Congregational Church, Manchester, Okla.**

Will supply pulpit in the vicinity of Cincinnati, Ohio, from June 15 to Sept. 1 while attending the University of Cincinnati. Ordained Baptist minister. Age 33. **Thomas E. Jeffers, Hurricane, W. Va.**

I want to supply a church on or near the Atlantic Coast for two or three Sundays in July or August. Any de-

nomination. My experience and training fits me for a responsible task. Willing to go to a city or town, including New York City. Now serving a church of over eight hundred members. I am a young man, and my desire is to take my family where we can enjoy the salt air, bathing, etc. Will also consider lake region. Terms very reasonable, or will serve for a place to stay. Address, **S. H. Cunningham, D. D., P. O. Box 227, Carlisle, Kentucky.**

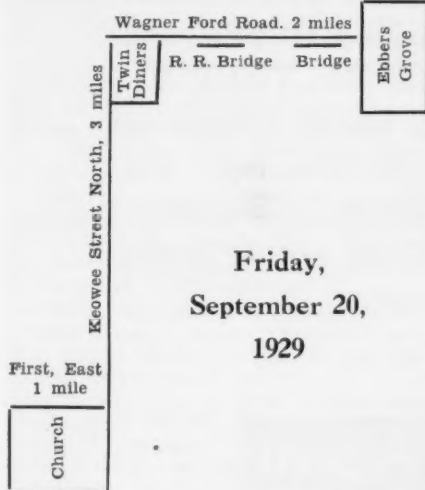
Will supply pulpit, July 27th, August 3rd, 10th, 17th, and 24th, in the vicinity of Atlanta, Ga. Nine years' experience and now active service as ordained elder, Methodist, South, member of the Upper S. C. Conference, A. B. degree, Wofford College. **Beverly H. Tucker, Paolet Mills, S. C.**

Nova Scotia, Canada. In the Annapolis Valley, within driving distance of Kingston. Am a college and seminary graduate with seven years' successful preaching experience. Fully ordained. One service desired a Sunday in August. Terms exceptionally reasonable, as salary goes on during vacation period. **Albert B. Reynolds, Memorial Cong'l Church, So. Sudbury, Mass.**

British Minister Will Supply. Rev. Henry J. Wicks, B. A., D. D. (Lon.), is

LOCATING THE PICNIC GROUNDS

In order to help all drivers to locate the picnic grounds with the least difficulty the Dr. Garland Men's Class of the First Lutheran Church, Dayton, Ohio, prepared a line map which was published in the weekly paper of the church. To those who may have been lost in seeking to find picnic grounds we are sure that this will appeal as a splendid idea.



Friday,
September 20,
1929

BIBLE HISTORY IN 250 WORDS

By Richard K. Morton

God calls Abraham and covenants with him, promising him and his descendants Canaan.

Jacob is born.

Joseph is sold into Egypt, rises to prominence, and saves his father and brothers in famine.

Moses becomes Israel's leader, and takes the people out of Egypt. Aaron assists him. The law is given to Moses and is codified. Israel covenants with its God.

Joshua brings them into Canaan.

Gideon delivers Israel.

Israel lives under judges. Samson. Samuel. Canaan is conquered.

The monarchy is established. Saul. David. Solomon dedicates the temple and covenants with God. Prophecy grows. God is called righteous and universal by Amos, and loving by Hosea. Isaiah prophesies. The northern kingdom falls in 722, and the southern in 586.

A new recodification of ancient laws about 650. Allegiance to one God, one altar, one people.

Reforms in Josiah's reign fail.

The Judean kingdom falls, causing Babylonian captivity.

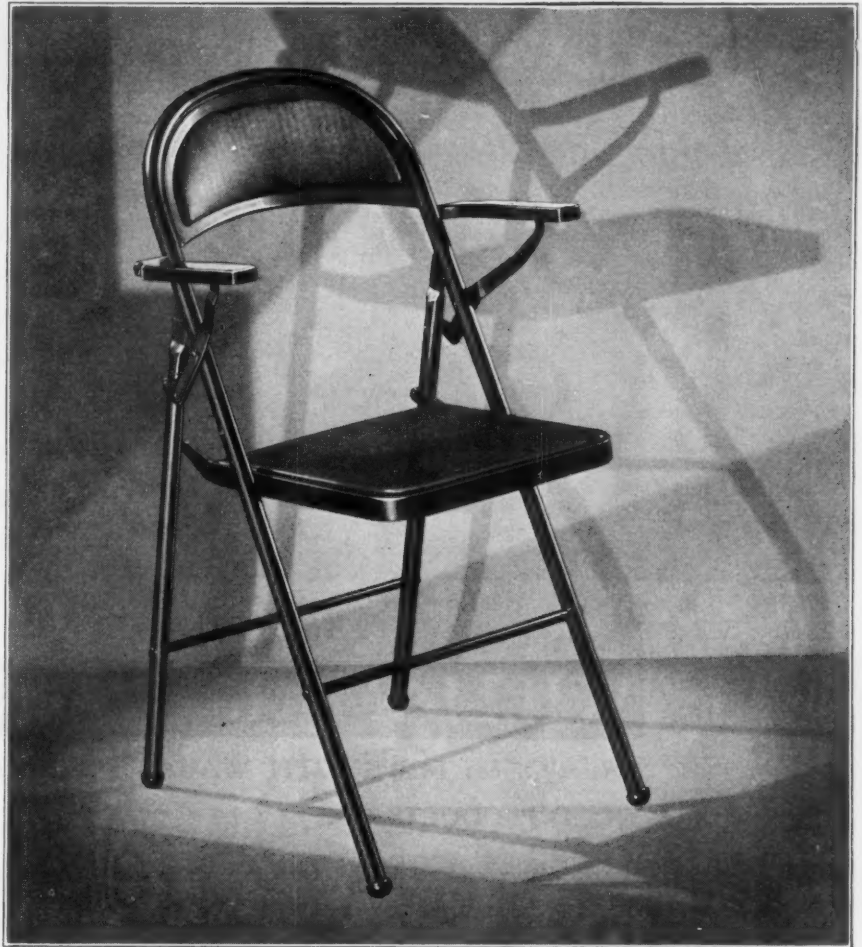
Ezekiel compiles priestly regulations, giving final recodifications under Ezra.

The apocalyptic idea develops. Israel, unable to conquer by the sword, looks for a Messiah to vindicate all its aspirations.

Jesus is born, bringing a new revelation of God, and a new understanding of the nature of the Messiah and his kingdom. The Gospels record some events in His wonderful life, and the story of the resurrection. At Pentecost, Jesus' followers feel His spirit is still with them.

John and Paul interpret the Gospel. Hope for an immediate second coming of Christ is disappointed.

Churches are organized, and spread, among both Jews and Gentiles.



CHURCH CHAIRS OF STEEL FOR BEAUTY—COMFORT DURABILITY—ECONOMY

LYON Folding Steel Chairs are ideal for church use—as additional chairs in Sunday School Room Bible classes and social gatherings. Real ultimate economy is assured in these comfortable, upholstered or non-upholstered chairs that will stand abuse.

Write for booklet on Lyon Steel Folding Chairs.
It contains many suggestions and will be sent free.

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SHELVING, LOCKERS AND CABINETS
FOLDING TABLES
AND CHAIRS

ALGOMA TABLES

Folding and Regular Types for Cafeterias and Game Rooms



STYLE NO. 650

Stock Sizes

30x72 30x84 30x96

Height—30"

The Algoma Line includes tables with RUBBER and LINOLEUM TOPS—Serving Stands—Magazine Racks—Benches, etc. The rigid, durable construction assures long service under hard usage.

Write for full information

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ALGOMA WOOD PRODUCTS CO.

FACTORY, ALGOMA, WIS.

Church Advertising

By John Barton Bailey

THE financial problem is usually one which is found in every church. To say the least, there are few churches that have more money than they know what to do with. In the matter of advertising, it is well to recognize that it is expensive. But, regardless of the cost, it pays. Remember: *It Pays to Advertise*. This applies to the church as well as to business institutions. But in the matter of advertising from the financial view point, this expense can be reduced to a minimum.

The least expensive of all advertisement for any church is the one cent government postal card. The card can be delivered in city or rural districts, the cost being the same. These cards can be written by hand to announce special meetings, provided the number is small. For announcements to twenty-five to one hundred people they can be easily mimeographed. Where they are mailed to hundreds and perhaps to a thousand or more people, they can be printed at small cost. Sufficient quantities of regular announcements can be printed to cover any period of time, one month, fall, winter, spring, or summer seasons, or even for the entire year. A liberal estimate of a thousand printed cards would be fourteen dollars. This is the total expense. This amount pays for the cards, stamps, printing, handling and the delivery.

The mimeograph is one of the most useful pieces of equipment in the church office. Of course, a poorly mimeographed sheet leaves the adverse impression. It must be neat. Mimeographed work can be turned out in neat appearing form. Letters or announcements can be gotten out on short notice, whereas many times this work is held in a printer's office two or three days before delivery. Two hundred mimeographed sheets can be completed in an hour. This time includes the cutting of the stencil, setting the machine, and the actual turning off of the work.

I have found that on the spur of the moment I could get one hundred or more mimeographed sheets ready and have them distributed over town within three hours by boys of my Sunday school. I have always made it a policy, however, to pay these. It always makes them more willing, and then I have the feeling that these boys are better satisfied to help when they are paid something. On the average, mimeographed sheets can be turned off at a cost of about sixty cents for the first hundred and about forty cents for every succeeding hundred. Stencils usually cost from fifteen to twenty cents. Even these costs can be cut down when the supplies are bought in large quantities.

Letters whether written or printed, if

signed must go as first class postage. The envelope is sealed and the postal rate is two cents each. If the enclosure is purely printed mimeographed or multigraphed material it may be sent unsealed at a cost of one and one-half cents each. To secure this rate twenty identical pieces should be mailed at the same time.

If your city or town has a moving picture theater, you can run a slide regularly on the screen. This is effective advertising. The charge for this service is hardly ever more than one dollar per month. Colored slides made to order range from two to three dollars. On these slides either the pastor's picture or a picture of the church building is effective. Typewritten slides cost practically nothing, and these can be run to announce special programs and services.

Every church ought to have a bulletin board, and this bulletin board should never be allowed to be idle. Where the church can afford two boards, one should be on the outside and the other on the inside of the building. Where there can be only one, let it be in the lobby of the church. The church needs to have its name somewhere on the outside, the more attractive the sign the better. The board in the lobby of the church should carry all announcements which are regularly made from the pulpit, announcements of all Sunday services, sermon subjects, and the activities of the various organizations of the local work. The congregation will be trained to read these bulletin boards, provided the material on display never grows stale. To avoid this, rearrange the old material or rewrite it and be sure that the board is kept attractive. Where possible, have new items every week. Almost every church will have plenty of material to keep its bulletin board supplied with new,

fresh, and interesting matter for the congregation to read. By the proper use of the bulletin board, the pastor can avoid making many announcements from the pulpit.

A weekly paper for the church is advisable. This weekly paper or bulletin can be distributed at the regular services or mailed on the preceding Friday. Through this medium the pastor can many times reach people he would not be able to reach in any other way. In this bulletin all of the organizations of the church will find a ready medium of expression. Advertisements will help pay the expense of a printed bulletin. It is well, however, to include this item in the budget. This bulletin should never be run for profit, and advertising space should be cut to a minimum.

Many of the churches have monthly magazines. Certainly this is attractive and very much worthwhile. However, the monthly magazine cannot take the place of the weekly bulletin.

Folders announcing the program of a church during a season is commendable. It is always well to use these folders preceding Christmas and Easter. Such folders can also be used to announce programs for two or three months in advance; for instance, "The Fall Program," "The Winter Program," "The Summer Program," "The Revival Program," "Program for Young People," and "The Sunday Evening Program for March." Some such programs are made up in calendar form and look attractive in the home.

There are many other means and methods for advertising the work of the church. These are merely some of the important methods that can be employed by any church and found to be highly effective and worth while. A thorough advertising program will increase the attendance at the regular services, bring larger returns to the budget, and add more interest to all of the church's activities. All churches can well afford to advertise.

CATHOLIC PRIEST PROTESTS NEWSPAPER POLICY

Protestant church people sometimes complain that the Roman Catholic Church gets more newspaper attention than does the Protestant Church. Such critics will be enlightened by reading the following which is copied from the newspaper men's trade weekly, *The Editor and Publisher*:

ATTACKS "SECULAR" PRESS

New York Priest Says Dailies Are Unfair to Catholics

An attack upon the "secular" press for alleged unfairness to the Catholic Church was made in a sermon Feb. 23, 1930, by the Rev. Henry F. Hammer at the vesper services of St. Patrick's Cathedral, New York. Father Hammer criticized the metropolitan newspapers as a group for their selection of Catholic news, and charged that the reports of services in Catholic churches are not only given in very brief form, but are insignificantly placed in the columns of the newspapers.

"The secular press is manifestly unfair to Catholics," he said, "not in an antagonistic or hostile sense, but surely in an unfriendly manner. Take the so-called 'religious page' of a New York paper any Monday morning, and notice that practically every column is headed with the reports of non-Catholic sermons, while away down at the bottom of the column you may find the report of a Catholic service."

Father Hammer added that the managers of daily papers should be "taught better manners," and averred that they would be "more considerate" if there was a good Catholic daily paper in the city. His sermon was in keeping with "Catholic press month," which, he said, had been promulgated for February by the bishops of the Catholic church.



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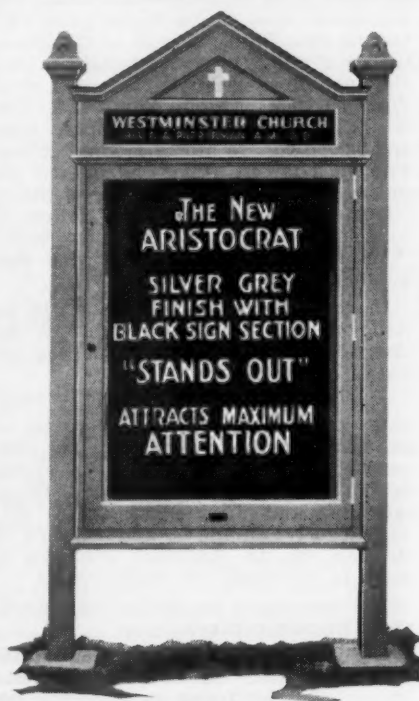
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Summer Quarter in connection with
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July 7-August 15

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(Auburn, N. Y.)

School of Theology, June 30-July 17
School of Religious Education
July 21-Aug. 7

Grove City Bible School
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Summer School for Town and Country
Pastors
(Cornell University, Ithaca, N. Y.)

July 21-August 2

Estes Park Fellowship School
(Estes Park, Colorado)

July 15-July 31

PRIZE CONTEST ANNOUNCEMENT

The American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., announces that in the \$2,000 prize contest on *The Heroic Appeal of Christianity to Young People* the judges have chosen "Silver Trumpet," a novel by J. Wesley Ingles, of Stony Brook, L. I. This is a swift-moving, heart-gripping story of modern college life in a co-ed college. Though but one prize was offered the judges announced as their second choice, "Greater Love," by Priscilla Holton, of Auburndale, Mass., and the third choice, "The Heroic Challenge," by Mrs. May Emery Hall, of Douglaston, L. I.

In the contest for a manuscript on *Religion in Education*, the judges declared that no manuscript merited the award of the prize.

The judges for the contest were: William A. Freemantle, D. D., Dean of School of Theology of Temple University; Otto F. Nolde, Ph. D., Instructor School of Education, University of Pennsylvania, and Instructor Mount Airy Theological Seminary; and Edward S. Bradley, Ph. D., Assistant Professor of English, University of Pennsylvania.

The decision of the judges was unanimous in both contests.

More than one hundred manuscripts were submitted in the two contests. Eighty-six were found to fulfil the entrance conditions—forty-eight on *The Heroic Appeal of Christianity to Young People* and thirty-eight on *Religion in Education*.

MY CHUM

He stood at the crossroads all alone,
With the sunrise in his face;
He had no fear for the path unknown,
He was set for a manly race.
But the road stretched east, and the road stretched west;
There was no one to tell him which way was the best;
So my chum turned wrong and went down, down, down,
Till he lost the race and the victor's crown,
And fell at last in an ugly snare,
Because no one stood at the crossroads there.

Another chum on another day,
At the self-same crossroads stood;
He paused a moment to choose the way
That would lead to the greater good.
And the road stretched east, and the road stretched west;
But I was there to show him the best;
So my chum turned right and went on and on,
Till he won the race and the victor's crown;
He came at last to the mansions fair,
Because I stood at the crossroads there.

Since then I have raised a daily prayer,
That I be kept faithful standing there,
To warn the runners as they come,
And save my own or another's chum.

—Author Unknown.

CONVENTION OF MEN'S CLASSES

The eighth annual convention of the National Federation of Men's Bible Classes will be held in Washington, D. C., Saturday and Sunday, June 7 and 8. The observance of Pentecost Sunday, June 8, as the 1900th birthday of the Church of Christ, will be central theme of the meeting this year.

Two delegates from each class are invited to attend the formal business meeting Saturday morning, June 7, and as many Bible Class men as will are invited to attend a discussion of class problems, immediately following the business session, a mass meeting Saturday evening, the men's classes and the churches in Washington Sunday morning, and a concluding mass meeting Sunday afternoon. Speakers of the greatest national prominence, while they have not announced their plans definitely, are expected to address the mass meetings.

A parade of Bible Class men down historic Pennsylvania Avenue, when 25,000 men are expected to be in line, will be a spectacular event of the convention on Saturday afternoon, June 7.

A DENOMINATION CLIMBS UP BY STEWARDSHIP

At a meeting of the Religious Publicity Council, held recently in Philadelphia, Dr. Roswell C. Long of the Stewardship Department of the Presbyterian Church in the United States presented a paper which told of the program used in putting that church at the top in benevolence. There is so much of value in this address that we are presenting a brief outline of it here.

1. We Undergirded the Program with Stewardship.

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PRESBYTERIAN DEPARTMENT OF ARCHITECTURE EXPANDS

The Presbyterian Department of Architecture, for the past five years working under the Presbyterian Board of National Missions, has increased its staff and expanded into a service for other denominations as well, under the title Interdenominational Architectural Service. It continues to serve the Presbyterian Board and the Board of Domestic Missions of the Dutch Reformed Church, and retains its offices at the Presbyterian Building, 156 Fifth Avenue, New York.

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For full information address: AMBERT G. MOODY, Secretary, East Northfield, Mass.

Its enlarged staff includes Archibald G. Lamont, Director of Architecture for the Presbyterian Board; Rev. Edward L. Junkin, son of a missionary to Korea, ordained to the ministry in Westchester Presbytery, New York, specialist in buildings for religious education; and Frederick J. Kolb, designing architect for the Presbyterian Board. It is the aim of the Presbyterian Board through this service to improve the character of church architecture throughout the country, as regards both beauty and utility, and not only as to houses of worship but also as to educational and community and parish buildings, to meet every requirement of a modern church plant.

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The Most Beautiful Service I Ever Conducted

By Loyal M. Thompson, Aledo, Illinois

This article is a portion of a much longer one which appeared in *The Epworth Herald* for June 22, 1929, entitled "Filling the Country Church." We are reproducing it by special permission of that paper. Mr. Thompson is the pastor of the Methodist Episcopal Church of Aledo.

THE most beautiful service we have attempted grew out of an essay from the resourceful pen of F. W. Boreham. It was called, "The Little Palace Beautiful, with the Only Four Children in the World."

The little palace, pictured on this page, was built by the boys in the manual training class at the Aledo high school. It was made of beaver-board and strengthened in places with wood. The windows and doors were carefully cut out. Then the house was painted. At this point it was turned over to the art class at the high school, and when their work had been completed the little house was a palace in miniature. There were vines, trellises, window boxes, and even a porch swing.

A committee of Epworth Leaguers put the display in place on the pulpit. They set it on a hill covered with artificial grass, bushes, and trees. They even constructed a pebbled walk. And they placed a light inside the house. The lights in the church were dimmed and a spotlight was trained on the little palace.

To center the interest from the beginning on the theme of the service, we began with a song by six Juniors. "I Love a Little Cottage," followed as a solo. Then, "The House by the Side of the Road," by Foss, was read, followed by "Little Mother of Mine," sung as a solo. The sermon topic, "The Only Four Children in the World," has aroused interest. Four children representing these characters appeared, each one passing in front after coming from behind so that it looked as though he had actually come out of the little palace.

Then the pastor explained that there is a quiet trail which leads off from the dusty, much-traveled road of life, a trail that we often travel at the twilight hour. It leads through a forest of friendly trees, with lovely flowers growing along the roadside. Perhaps we have been so fascinated with the flowers that we have failed to see, back a little from the road, a small palace called the little palace beautiful. The lights are already shining in the windows. We are to visit it to-night.

In each of the four rooms of this palace a little child lies sleeping. They are the only four children in the world.

In the room that faces the north, the little room called Fancy, dwells the Little Child That Never Was. See what a beautiful child he is. He is the child of all the lonely men and women in the world, the child of their dreams and fancies, the child that never was born. Many a maiden has looked into the face of this little child and sought to clasp him to

her bosom. Perhaps her ideals were high and he who understood her heart never seemed to pass her way.

St. Francis once looked upon the face of this little child. He longed to be a monk and devote his life to poverty and pilgrimage, but he loved a gracious woman. Finally, through agony and tears, he chose the cloak and cowl. But still that lovely face haunted him by cloister and shrine.

One radiant, moonlight night, the tradition says, the brethren saw him rise in the dead of night and go out into the snow. With deft, artistic fingers he fashioned out of snow a lovely woman and a group of beautiful children. He arranged them in a circle and sat down with them. Giving rein to his fancy, for one delicious hour, he tasted of the joys of hearth and home, life, and love. Then, solemnly rising, he kissed them all a tearful farewell, renounced these raptures forever, and re-entered the monastery. That night St. Francis looked into the face of the Little Child That Never Was.

The Little Child That Never Was is a beautiful child. He is without flaw or disfigurement. He is all that his father and mother would have him be. He calls them out of loneliness to the service of the childhood of the world. In this service they can lose their loneliness and the Little Child That Never Was can become incarnate for them in the little children about them.

In the room that faces the west, filled with sunset glory, the room called Memory, dwells the Little Child That Was. She is exquisitely beautiful. She will always be a child, the child that will never grow up.

There is a well-known story about Mrs. Josephine Butler, who, with her husband, went off to Europe on a vacation, leaving her little girl in the charge of a nurse. The night came when the father and mother were expected back again. There was a sound of automobile brakes outside. The excited little girl, eager to catch a first glimpse of her loved ones, sprang out of bed, found her way to a balcony, and leaned far out over the railing.

"Never," says Mrs. Butler, "will I lose the memory of it. The fall, the sudden cry, and then the silence. It was pitiful to see her in her father's arms, her little curly head drooping."

Here was a picture of the Little Child That Was. Her mother could find no comfort until she arose from her grief and devoted herself to the service of all the wayward and motherless girls in the city where she lived. Everybody knows

of the service she rendered, thanks to the Little Child That Was. That child is speaking to many and calls not for sorrow, but for service.

The little room that faces the south is called Experience, and in it dwells that Little Child That Is. What a wonderful child he is, made up of curiosity, ambition, and imagination. Curiosity is a God-given talent. Rightly developed, it leads explorers across uncharted seas and untrodden continents. It calls scientists into the laboratory, where they make discoveries that are of uncalculable benefit to mankind. But this spirit needs training and direction, if we would conserve it during youth's romantic period of discovery.

The same is true of the other two qualities we have mentioned, ambition and imagination. The Little Child That Is dearly loves to excel. He wants to win. But he needs to know what heights are worth climbing and what prizes are worth winning.

The world has need for his imagination, too. That imagination is the sense of the infinite stirring in him. It will do more than build cities. It will lead men on to new heights of spiritual achievement.

The Little Child That Is has many qualities, but these three are priceless. Crush his curiosity and you make him sinister, self-satisfied, knowing all that he cares to know. Crush his ambition and you will find him at the street corner, hands in pockets. Crush his imagination and you rob him of the power to lead this old world into new joys and experiences. But develop these powers and you make him a great force for good.

The fourth room faces the sunrise. It is the room called Hope, and in it dwells the Little Child That Is to Be. A wonderful child she is. If young men and women who are doing their courting these days could look into this little room, they would choose carefully. They would see that every time they resist temptation they are giving to this Little Child That Is to Be a finer heritage than they can ever leave in a will. And every time they yield to temptation they would know that they are striking a blow more terrible than any they could strike with clenched fists.

Our service taught us, then, that there are only four children in the wide world and that each of us is the parent of at least one of them. A prophet of old said, "A little child shall lead them." We closed with the thought that the only four children in the world may lead us to the feet of the Saviour, in whose gracious presence little children always felt at home.

Ambition's monstrous stomach does increase
By eating, and it fears to starve, unless
It still may feed, and all it sees devour;
Ambition is not 'd with toll nor cloy'd
with power. Davenant.

* * *

This raging, vehement desire,
Of sovereignty no satisfaction finds;
But in the breasts of men doth ever roll
The restless stone of Sisyph, to torment
them,
And as his heart, who stole the heav'nly
fire,
The vulture gnaws, so doth that monster
rent them;
Had they the world, the world would not
content them. Earl of Sterling.

One Minister's Prayer Life

Charles B. Tupper

PRAYER is to the minister's life what fragrance is to the rose—subtle, yet constituent, pervasive, and definitive. It is something inherent like the active element in leaves, reaching out for light which in turn gives life and color.

By virtue of the fact that I am temperamentally introspective, I have been vividly aware of my own delinquencies and have tried persistently to grow into the artistry of prayer. And while my progress is painful and slow I have tried to be hospitable to suggestion and help from every available source. As I think the matter over, two influences stand out quite distinctly.

The first is the reading of pertinent literature. Early in my ministry I read, marked, and re-read Fosdick's *Meaning of Prayer*. So far as I can analyze, that book has had more to do with my appreciation of prayer than any other one influence. Prayer, understood as "dominant desire," has reacted powerfully upon my desire to live truly in order that my spoken prayer might be true. This has served to eliminate hypocrisy, superficiality and wordiness. The prayers in this and the other "Meaning" books have made articulate the strivings and longings of my spirit.

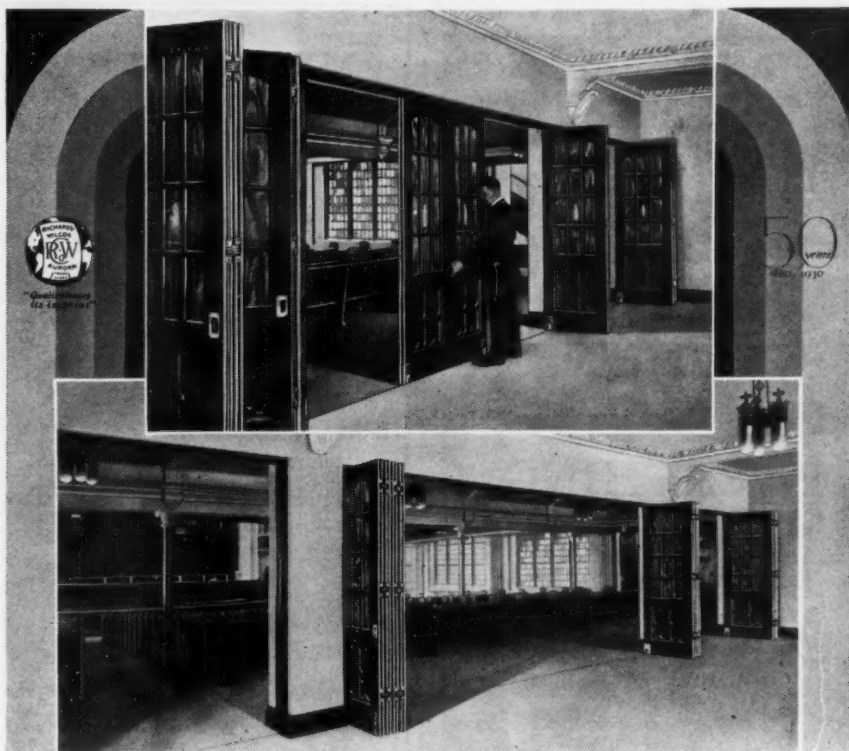
The books of Bertha Conde have been helpful—particularly *Paths to Peace and Health and Power*. I have read rather freely the "mystical" literature and have found guidance and strength in such writings as those of Rufus Jones and Evelyn Underhill. Miss Underhill's book—*The Life of the Spirit and the Life of Today*—marked an epoch in my appreciation of the spiritual life. Of course, one could go on to say that every book which enriches the spiritual life enhances the prayer life. Wieman's *Religious Experience and Scientific Method* is one which makes definite contribution in this respect.

I have tried to saturate myself in the literature of the prayer life.

The second major influence in my own prayer life, both private and public, has been the pastoral relationship. When one shares with his people appreciatively and sympathetically the experiences through which life leads them he is pushed in sheer joy or in sheer personal helplessness, back upon other resources than his own in private prayer. Then, too, when the minister visualizes his people in the exacting struggles of life, physical and spiritual, his public prayer has point and poignance. When the minister's heart's desire has grown out of personal contacts, his prayer to God will be for his Israel that they may be saved.

In specific preparation for pulpit prayer, I sometimes make notes to insure point and definiteness; sometimes, I write my prayers out in full but do not read them; occasionally I read some particularly pertinent and helpful prayer such as Orchard writes, or Rauschenbusch. At other times I find that the reading of one of these prayers just before entering the pulpit gives needed strength.

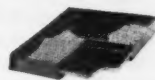
(Continued on page 756)



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Your Library At Your Finger Tips

By G. S. Nichols

CAN you stand one more "speeding up" suggestion? I have watched so many busy pastors wasting time fingering through their libraries—ofttimes piling the books and magazines on desk and table in glorious confusion—as they tried to recover some half forgotten truth that haunted the mind like the "Hound of Heaven" haunted the stricken Thompson "down the arches of the years." I have come away from some of these storm struck studies wondering how such sensible, earnest men could go on sinning against God and the parish by such inefficiency.

I have only an ordinary memory. So I soon learned that I could not depend upon it to recall with accuracy what I had read and where I had read it. I had to develop some sort of a cataloging system. For simplicity, permanency, and availability of material, I think it excels anything that I have seen. I may not read as much as some pastors, but everything that I do read, i. e., everything that is worth recalling, is mine in a moment. It is always at my finger tips.

I read a book with paper and pencil in hand, and I jot down, by page, anything that strikes me as being worth while. After finishing the book, I sit down at the typewriter and catalog these jottings under proper headings and place them in my loose leaf note book. It takes a little time to do this, but in the end it is time saved.

My clippings are numbered consecutively and placed in envelopes—twenty-five in each envelope. The number and name is also placed on the outside of the envelope. These are cataloged in

the same note book along with my book and magazine material.

My sermons are also numbered consecutively, and kept in loose leaf note books. Whenever I quote from a book or draw an illustration from it, I place the number of the sermon on the margin of the book opposite the material so used. This prevents repetition. Likewise, when I use any material from my "clippings" envelopes, the number of the sermon is placed on the outside of the envelope to indicate at a glance that the material has already been used.

I carry in my pocket a smaller loose leaf note book in which my sermons for the weeks ahead are in preparation. Whenever any thought comes to me that is pertinent to any of these sermons, as I tramp over my parish, I have my book ready to record it before it takes wings forever. I keep jotting down in this little book illustrative material by number and page from my catalog. Some of this is used, of course, when the sermon is put into final form and some of it is only suggestive. I never have to recopy this illustrative material in my sermon notes. I simply use the clipping number or jot down the page of the book from which I have quoted.

Here is a sample page from my catalog.

Faith

- 678. Religion Thriving on Atheism.
- 769. Negative Pulpits Not Wanted.
- 37. Man's Social Destiny.
Ibanez and Rivera.
- 381. Methodist Review. 5/29
Russell's Philosophy of Despair.
- 30. Christ of Every Road.
Blind Folded Faith.

On the Subject of the Hour

THE RELIGIOUS BASIS of WORLD PEACE

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John F. Troupe, D. D.

A study in spiritual questing. An inquiry into ways, and means whereby one may set his feet squarely on the way to the presence of God. \$1.50

JUNE BOOKS

Some Living Issues

by Robert E. Speer

An enlightening message for today. A sort of confession of faith regarding issues which are engaging, perplexing even, the Christian believer. One of the really notable deliverances of recent times. \$2.50

Parallel Lives of the Old and New Testament

by Clarence Edward Macartney, D. D.

Each chapter of Dr. Macartney's new volume consists of two bright, concise sketches of two familiar Biblical Characters, one from the Old Testament, one from the New. \$1.75

The Shepherd Psalm

by Henry Howard, Litt. D.

Pastor, Fifth Avenue Presbyterian Church, New York

"The vivid imagery of this exquisite Psalm is utilized to cheer and invigorate the weary and heavy laden."—*English Review*.

Round corners, \$1.25

Freedom and Restraint

by Robert Fishburne Campbell, D. D.

James Sprunt Lectures, 1930

A stimulating, well-reasoned application of the Biblical doctrine of freedom of mental and spiritual action to contemporaneous conduct and present-day thought. \$1.75

SEEING THE BEST

'And it came to pass,' so says an ancient legend, 'that Jesus arrived one evening at the gates of a certain city. And he sent his disciples forward to prepare supper, whilst he himself, intent on doing good, walked through the streets in to the market place. And he saw at the corner of the market many people gathered together looking at some object on the ground. And he drew near to see what it might be. It was a dead dog with a halter round its neck, by which he appeared to have been dragged through the mire. A viler, a more abject, a more unclean thing never met the eyes of man; and those who stood by looked on with abhorrence. "Faugh," said one, "it pollutes the air." "How long," asked another, "shall this foul beast offend our sight?" "Look at his torn hide," cried a third, "one could not even cut a shoe out of it." "No doubt," broke in a fourth, "he has been hanged for stealing." And Jesus heard them, and, looking down compassionately on the dead creature, said, "Pearls cannot compare with the whiteness of his teeth!" And the people were filled with amazement; and they said, "This must be Jesus of Nazareth!" and they were ashamed, and bowed their heads and turned away." Perhaps—who shall say?—perhaps if I cultivate the more intimate acquaintance of that divine Observer, I should soon find my present defect completely reversed. I should be blind to the faults of my friends and wonderfully quick to see their virtues.

F. W. Boreham in *The Three Half-Moons*; The Abingdon Press.

Through Nature to Nature's God

Frank S. Arnold, D. D.

A noteworthy contribution to helpful, and needful, evangelism, which enables men and women to find their way through nature to God. \$1.50

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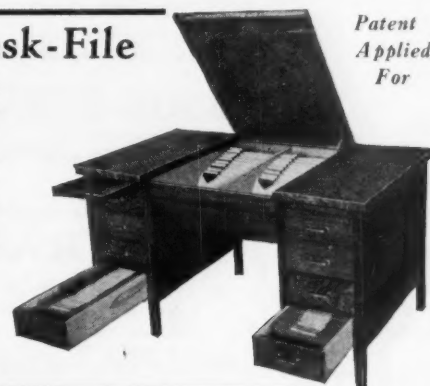
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Street _____
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One Minister's Prayer Life

(Continued from page 753)

Here are some sentences which will serve to indicate the reaches which this whole prayer field has come to have for me.

Prayer is the eager upreach of the soul toward God.

Prayer is the throwing open of the windows of our lives in loving invitation to God to let the light of His life illumine us.

Prayer is gnawing hunger and wracking thirst for food and drink by which our souls shall truly live.

Prayer is our answer to the quest of the eternal for a place in our lives.

Prayer is quiet, intense waiting for God to make his will known to us.

Prayer is that constant attitude of heart and mind which leads one to live as seeing Him who is invisible.

Prayer is our faith that God is here and that we may hold conversation with Him.

Prayer is the incontrovertible evidence of our love for God.

Prayer is the felicitous intimacy of a deep and enlarging friendship.

Prayer is the roadway along which we travel, faithfully and painfully, toward the rightful heritages of sonship in a spiritual universe.

Prayer is the oasis in the desert where depleted supplies are replenished for further journeying in an exacting world.

Prayer is the conference room where relative values are assessed and right perspectives gained.

Prayer is the hall of mourning into which we are thrust by our sins.

Prayer is the banquet room of victory where triumphant spirits meet in glad-some praise and gratitude.

Prayer is the delectable journey through life in the company of earth's most helpful and understandingly appreciative friend.

Prayer is the prison house of discipline into which we go to be purged of our sins and to renew allegiance to spiritual ideals.

Prayer is the anthem of exultation in which we express the divine melodies in our souls.

Prayer is the ladder upon which angel messengers climb to carry messages between us and our heavenly Father.

Prayer is the anvil on which, at white heat, our lives are placed to be wrought into patterns of beauty and usefulness.

Prayer is the divine antiseptic by whose spiritual alchemy our lives are cleansed of their foulness and corruption.

Prayer is dynamite and powder by means of which men blast Moffat tunnels through mountains of difficulty in order to facilitate the progress of the human race.

Prayer is a power house where by contact with eternal and unfailing sources of supply men become charged with the divine dynamic.

Prayer is an observatory situated on some high mount of transfiguration where we go to gaze at the stars and to see unspeakable visions, by which to set our clocks and gauge our conduct.

Prayer is the cross whereon we agonize our obedience to the purpose of true holiness and love, and whereon we hang to help in bearing the sins of the world.

The Dedication Of Infants In Churches That Do Not Practice Infant Baptism

By C. L. Kenagy, Waterloo, Iowa

ON special occasions, as Children's Day, but also at any regular church service, I use a service of dedication for babies. During the singing of a hymn, I ask the parents to come forward with their little one, and occupy front seats. After a few words to the parents and the congregation as to the meaning and purpose of the service, I ask this question of the parents. Do you solemnly promise before God and these witnesses that you will, to the best of your ability, bring up this little one in the way of the Lord, making use of all the helps that God has given you in family religion, in church and in Sunday school?

After their affirmative answer, I use the following simple but impressive service.

"To you, the father, I give this red flower (rose or carnation) as a symbol of the rich, red blood with which you build and defend the home into which this little one has come. May it be a home built firmly upon the ideals of Jesus, the Man of Galilee, and the Son of God. Let nothing enter your home that will tend to destroy the faith, confidence and mutual love without which no home can long endure. Let nothing enter your home that will injure the soul of a little child, or crowd out the Master who said, 'Whosoever shall receive one of such children in my name receiveth Me.'"

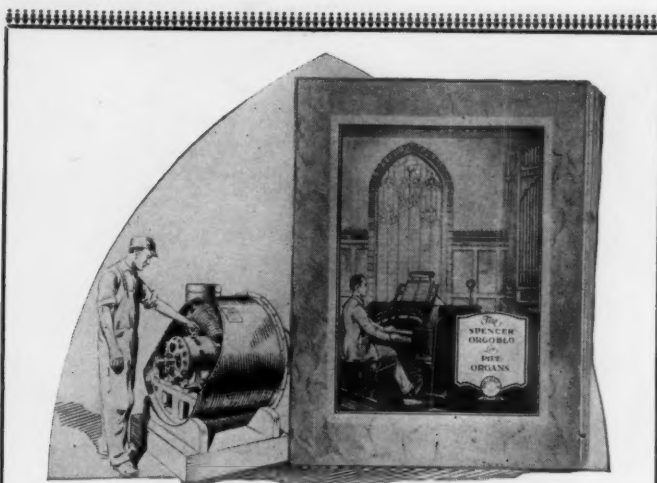
"To you, the mother, I give this white flower (rose or carnation) as a symbol of the purity of heart and purpose with which you have endowed the home into which this little one has come. If your child grows up to know God as a personal experience, it will be largely because you have awakened the child's latent faith into its first consciousness of God, and because you have nurtured it in the things of God. It is from you, the greatest object in the child's affection, that the child gets its first idea of God. As you bow with the little one at your knee, the sense of awe and reverence is awakened in the little soul. From the purity of your eye comes the idea that God is holy, and from the gentleness of your voice the idea that God is Love."

"To you (use name of child), I give this small white flower (sweet pea) as a token of your innocence and purity of soul in the sight of God. My earnest prayer, as I look into your unsullied face, is that when you lose your innocence and your eyes of understanding are opened you will see Jesus, whom to see is life and life eternal."

Prayer

"Our Heavenly Father, we thank Thee for this service of Dedication and pray Thy blessing upon these parents and upon this child. May this father and mother, inspired and led by Thy loving Spirit, be enabled to so train and teach this little one that he (or she) shall grow as did the Christ child—in wisdom, and stature, and in favor with God and man."

Where there are several couples, as is usually the case on Children's Day, I adapt the words to the group instead of the individual.



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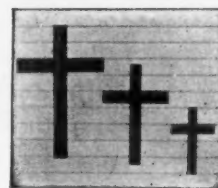
JUNE—and the CHURCH

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JUNE is the "birth month" of summer and advent of a season which decreases church attendance. Nature and all outdoors creates competition which the church must combat. A bulletin is a modern necessity.

An Ashtabula Bulletin will help to cultivate and hold interest in both services and activities. One pastor states—"I can confidently say that the sign has increased my evening con-

gregation twenty-five per cent, and promises to increase." It provides effective advertising reaching the public in a direct way.

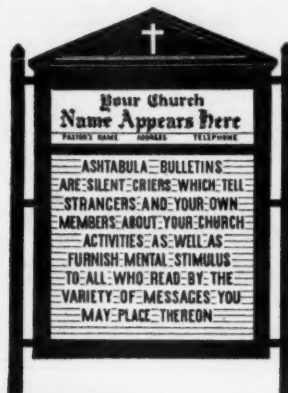
Ashtabula Church Bulletins are built of the best materials, to resist the punishment of time and weather. You buy beauty with permanence. Notable features are, removable type frames and day and night visibility.

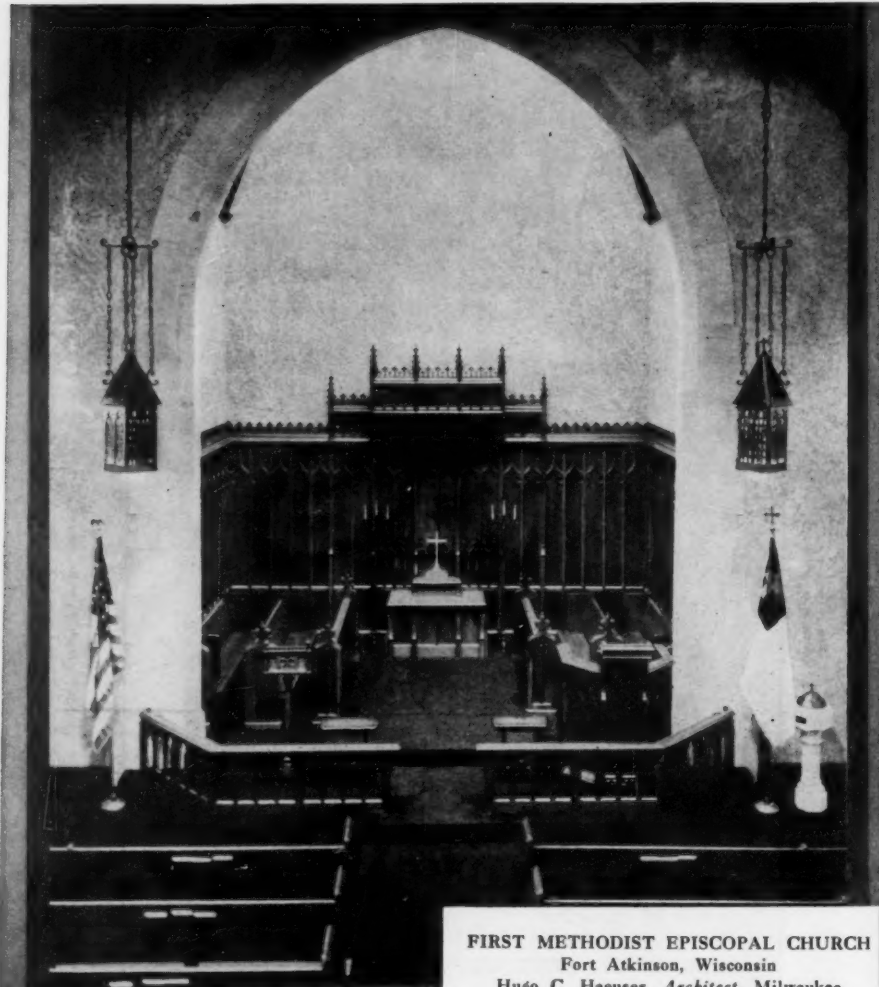
Send for catalog. You will be interested in these "lifetime" bulletins. A post card will do.

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Special Baccalaureate Service

The most impressionable time in the lives of young people is when they are leaving the shelter of public school life and receiving their high school diplomas. In the large class (in Casper, Wyoming, we had 142 this year) it is impossible for the baccalaureate and commencement exercises to mean a great deal to the individual graduate. Hence we conceived the idea of our own baccalaureate service. We just recently had the second such service, and it was such a success that we believe the idea ought to be of general interest.

This service is frankly a combination of the baccalaureate and the old-fashioned commencement where each graduate gave an oration. Each member of our church who graduated had some part. The schools gave fine co-operation, allowing our own graduates to retain their caps and gowns for this night. Each graduate gave an address. "Life of Florence Nightingale," "Religious Significance of the New Day for Women," "The Power of Religious Poetry," "Spiritual Aspects of High School Graduation," were some of the subjects which the pastor suggested. Interspersed was a variety of special music. The pastor gave a brief sermon on "True Learning." The mayor gave a brief but very helpful talk.

The public turned out in large numbers and the young people themselves said there was more help to them in these services than in either their general baccalaureate service or the commencement.

Charles S. Bream,
Casper, Wyoming.

The Come-Back

Interest in our Sunday morning and evening church services and also in our mid-week prayer service has been greatly increased by giving the audience an opportunity for a "Come-Back" at the mid-week service. Half to three-quarters of an hour—longer if necessary—is devoted each mid-week meeting to giving the church members an opportunity to discuss the pastor's sermons on the previous Sunday and to ask him any questions that might arise in their minds. This round-table discussion has proved very beneficial.

Leslie E. Dunkin,
Orestes, Indiana.

Birth Mark

"So he's your little brother! Funny you are so fair and he is so dark."
"Yes, but he was born after mother dyed her hair."

—Kablegram.

A Church Ballot

The mimeographed BALLOT we use for the election of church officers at our annual congregational meeting has merits, when compared with the usual use of slips of paper. Some of its merits are:

1. Reduces to a minimum the time required to vote.
2. Avoids mistakes due to similarity of names or to poor handwriting.
3. Makes possible speedy and accurate count.
4. Less likelihood of votes getting lost. (Slips of paper frequently stick under hat band or flutter unnoticed to floor.)
5. Provides a ready and accurate reference in case of disputed votes.
6. Elevates to a high plane the matter of electing church officers, securing recognition of importance of such election.

OFFICIAL BALLOT

First Reformed Church
Rising Sun, Ind.
January 13th, 1930

(Mark an X after the name of the one you vote for.)

For Elder: (Vote for ONE only)

1. Harry Wessler ☐
2. Harry Rump ☐
3. ☐

For Deacon: (Vote for TWO only)

1. John Siekman ☐
2. Edward Bodey ☐
3. Walter Stegemiller ☐
4. Paul Rump ☐
5. ☐
6. ☐

For Trustee: Vote for ONE only)

1. Martin Neaman ☐
2. F. William Bodey ☐
3. ☐

(Blank spaces are for nominations by the congregation on the floor of the meeting, in accordance with local constitution.)

S. R. Brenner,
Rising Sun, Indiana.

A Pastor's Bible

Our church at Little Current, Ontario, burned last spring. When we had rebuilt and were nearly ready for our opening we sent a letter to each of the former pastors whom we knew and asked each to send us greetings in a verse of Scripture. The name of the pastor and the verse of greeting was to be inscribed on the front page of the Pulpit Bible so that we would have a permanent link with the past always before us.

Incidentally we suggested that each might send a dollar towards the purchase price of the Bible if he so desired and the gift would be very welcome.

Well, we have a beautiful Bible all paid for out of these donations, and nearly every former pastor who is now living is linked up with this church not only with the past but for the future, too. The reference to this on our opening day renewed many happy memories and added to the joy of our opening services.

Joseph Coulter,
Little Current, Ontario, Canada.

Stop that Summer Slump in SUNDAY SCHOOL ATTENDANCE New Timely Tuning In On Jerusalem Contest

A unique and interesting plan for increasing Attendance, Punctuality, Bible Memory Work, New Members and Offerings.



An attractive and interest compelling radio, made of 12 ply chocolate brown mounting board, died out as illustrated. Printed in orange and yellow. There are two circular discs securely fastened which move around as credits are earned. The class credits are indicated for each Sunday on the smaller dial and the accumulated total appears on the lower larger dial, giving the standing of each class for the week.

If you are looking for a plan that will increase your attendance and offerings, here is a contest that will add new life and win your scholars' heart and soul to the Sunday School. Everyone is tuning in on their favorite station these days. Therefore, this contest is timely and up to the minute. Besides increasing your attendance and offerings, this contest will help familiarize your scholars with the names of New Testament Cities and add new interest in Bible Study.

A Simple and Workable Contest

This contest is not complicated. It is easy to work. Each class is represented by a radio bearing the name of a familiar city in Palestine. Let these class names be selected by lot. There are enough radios in each set for every class to participate in the contest. The rules are simple and the contest easily operated. 150 points can be gained by each class each Sunday, as follows:

Punctuality	30 Points
Perfect Attendance	30 "
Bible Verse	30 "
New Member	30 "
Offering	30 "
Total	150 "

Hang Class Radio in a conspicuous place in class room.

The small dial is turned to the number of meters earned today; and the main or larger dial shows the accumulated total meters earned to date. The first class to get 1,800 points is declared the winner. The objective is to increase the membership and the offerings.

The contest comes carefully packed in a heavy shipping carton with complete instructions and supplies. Made in three sizes.

No. 1-15 Classes	\$ 5.00
No. 2-20 "	7.50
No. 3-35 "	10.00

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U. S. POSTAGE
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Some time ago I took out a permit with the post office here by which we get a cheaper rate for circularizing the church membership and constituency. We send out from three to five hundred letters and get the minimum rate of one cent per piece instead of the cent and a half rate. The pieces must be identical.

Any postmaster can give full information to the person desiring to take out the permit. The printer does the whole job when he prints the "return card."

Carl L. Attig,
Edwardsville, Illinois.

Filing Obituary Notice

Whenever I have a funeral I clip the obituary notice from the local newspaper. This is pasted in the back of the church record. It carries many an item of useful information. There is the name and age of the deceased; day of death and day and hour of funeral; names of relatives and pall bearers and who was the officiating minister; likewise the place of interment.

Just how valuable such clippings are was recently proved when no less than three were consulted for the settling of an estate. The obituary completes the record up to the last minute and final detail.

Richard Braunstein,
New Paltz, N. Y.

Conserving Impulses

Recently I purchased a Clip Board for \$1.00 from the *Church Management*. It proves to be a worth while investment. I have equipped this Clip Board with a pencil and always have a sheet of paper under the clip. When I retire at night I hang this clip board within reach of my bed. I find that many of the most inspiring ideas of my life come to me after I am in bed, and if I trust my memory to save these ideas I often lose them. Sometimes something that I have forgotten comes to mind as I lie in bed. When the idea comes to mind I reach for my clip board (a sheet of paper alone is not satisfactory) and turn the bed-lamp on and without any inconvenience whatever I jot the idea down. The next morning the forgotten work is immediately attended to and the inspiring thought is indexed. I can't do without my Clip Board.

Theo. C. Honold,
Coshocton, Ohio.

HOW MEN'S WORK AIDS A CHURCH

The Southern Presbyterian Church at Dunedin, Fla., has organized its men's work effectively, in accordance with the denominational plans. A large committee, which includes the pastor, has three subdivisions. In the summer it has monthly meetings, and component groups have other gatherings for special purposes. The men specially promote the prayer life of the community, hold-

ing prayer services of their own, studying devotional literature, posting verses, and going into homes. They help in every way at the Sunday evening services. They study books and Scripture, securing the best speakers and literature about them. They plan to take part—sometimes a leading one—in church and social meetings. Whenever a community project is good, they together promote and commend it; and when something that is harmful to the community arises, they arrange together to work against it. They pray for their own church people, and for people everywhere, sending greetings and notes of help or sympathy to other church groups.

They have a regular annual visitation day, when they visit all the people of their community, to show their interest and to get information which is filed on cards. In this way they learn to know their neighborhood thoroughly, and also the people who live in it. Careful surveys are frequently made of welfare societies, institutions, jails, hospitals, relief stations, etc.

In such a field, too, the problem of the winter, as well as the summer, tourist is great. Such churches must keep in touch with all touring parties coming into their neighborhood, and must send representatives to hotels and boarding houses and homes where guests are entertained.

Church camps, conferences, schools, playgrounds, or historic spots can often be included upon tourist itineraries. Such churches can also put travellers in touch with churches to which they would like to go during their stay. When the church knows in advance of the coming of a large party of travelling strangers, it can often arrange a specially attractive program at some central point for the strangers—consisting of a pageant, concert, address, or other features.

Organized men's work means for such a church organized women's work, for one is sure to influence the other. Often a man-and-wife service is effective, when a special attempt is made to secure the attendance of couples at a specially prepared service.

Richard K. Morton,
Boston, Mass.

INFORMATION ON ROLLING PARTITIONS

The complications of modern church organization makes it necessary to vary the size of meeting and social rooms. Hundreds of churches have done this most effectively by the means of folding or rolling partitions. To suggest methods to churches and schools the J. C. Wilson Corporation has just issued a booklet entitled "Sectionfold and Rolling Partitions." It contains excellent illustrations from churches showing the use of the partitions and detailed drawings of their construction, and booklet will be of value to both ministers and church architects. A copy of the booklet may be secured, without cost, by writing the J. C. Wilson Corporation, 11 East 38th Street, New York City, and mentioning this announcement in *Church Management*.

Adversity has the effect of eliciting talents, which in prosperous circumstances would have lain dormant.

—Horace.

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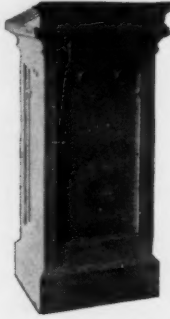
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By W. S. Bowden

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It is better to have one approving glance from God than the applause of the world.

It is better to have denominations which hold deep convictions as to the truth than a colorless unionism that surrenders any of the vital teachings of Christ.

It is better to be poor with honor than rich with shame.

It is better to be an hour too soon than a minute too late.

It is better to be a pagan at the last day, who can say, "I did not know because I could not know," than a Christian who must say, "I did not know because I would not know."

It is better to be pure than to be handsome.

It is better to be in the den of lions with a guardian angel than to be in the palace with Satan.

It is better to be great in all the little things you undertake than little in all your great ones.

It is better to walk with God alone in the dark than to go with the crowd in the light.

It is better to sit at His feet and learn of eternal things than to busy ourselves with temporalities.

It is better to march with God and have all the world arrayed against you than to march with the devil and the world and have God against you.

It is better to have zeal without knowledge than to have knowledge without zeal.

It is better to have an avowed enemy outside the camp than to have a secret enemy within.

It is better to have one tongue that you use to the glory of God than to pray for the "gift of tongues," which God may not see fit to give.

It is better to starve to death than to get bread from the devil.

It is better to die free men in the desert than to pine a few years longer as slaves in Egypt.

It is better to spend thousands of dollars on children than tens of thousands on criminal trials and hundreds of thousands on jails, reform schools and state prisons.

It is better to know God than to be acquainted with the latest fashion.

It is better to say a good thing about a bad fellow than to say a bad thing about a good fellow.

It is better to retrace a wrong step than to go on because you are unwilling to own that it is wrong.

It is better not to be born at all than not to be born again.

It is better to incur the wrath of man by our faith than the wrath of God by our unbelief.

It is better to dwell in the secret place of the Most High continually, than to run into it when night comes, or flee to it when emergency arises.



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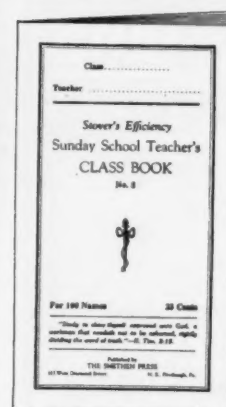
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Then things began to happen. News events which normally would have been treated as trivial and local appeared in the metropolitan press as front page, top-column spreads under "box car" scare heads that shrieked wet propaganda. The details that followed were often full of falsities, and warped and twisted into flamboyant liquor dope. Often the head lines were shamelessly false to the story under them.

Congress opened. Though only 61 of the 435 House members belong to the beer bloc, and the proportion of anti's is even less in the Senate, yet the liquor issue has had as much "big" news display over the entire nation as the vital issues of farm relief, tariff or disarmament.

And now blaring full-page advertisements are appearing in the metropolitan papers of New York, Chicago and other cities, evidently a part of a huge national advertising drive to overwhelm the nation with pro-liquor "education." The head line screams:

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THE GIFT OF DEVOTION

Two mistakes are made about this gift of devotion. Some think it is a proof of holiness—that all those whose hearts are right with God have it, while those who are unregenerate have it not. Others think that it is all a delusion, a product of excited nerves and morbid imagination. Both are wrong. The gift of devotion is an endowment like a taste for music and poetry. In its highest form it is a genius of a certain kind. The saints are our masters in the spiritual life. They have the same kind of authority in their own sphere that the great poets and musicians have in theirs. We sit at their feet and learn from them what we can assimilate. We do not think that all music is rubbish, because we happen to be unmusical; nor like George III, that much of Shakespeare is sad stuff, because we may happen to prefer a cinema or a sensational novel. The great saints have been men of genius. . . . If we are wise, we are willing to learn what they can teach us on their own subjects.

It is a great mistake to suppose that religiosity is a mark of the goodness which God values. Clergymen, I am afraid, often make this mistake, carried away by professional zeal; they are naturally pleased with people who are regular church-goers, and disposed to think well of them; but laymen know better. They know that the most unselfish, upright, kind-hearted men and women of their acquaintance are not often outwardly religious. At any rate not one would think of calling them saints. Now the right way to look at this is that the gift of devotion is a great and precious gift, which we ought to cultivate and be thankful for if we have it, and a thing which we ought all to try to acquire; but that it is not a measure of our acceptance with God.

Dean Inge in *Voices of the Age*.



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The souls of the righteous are in the hand of God and no torment shall touch them....their hope is full of immortality....Wisdom of Solomon III: 1, 4.

THE Jew today is everywhere. We find him in London and Berlin, in Paris and Vienna, in Bombay and Pekin, in New York and San Francisco. His career of wandering began many centuries ago. In Apostolic days and long before, the ancient people of God were scattered among the nations. One great colony was in the famous city of Alexandria and probably the man who wrote the so-called "Wisdom of Solomon" lived there. The title of the book is a transparent literary device, for there are watermarks by which we can distinctly see that its author was a Jew of the Dispersion. He speaks of the four Greek virtues, "sobriety and understanding, righteousness and courage", the famous four to which the Church added "faith, hope and love", so creating the ideal whole which she called the seven cardinal virtues. The idea of the natal preexistence of man is never hinted at in Holy Scripture, except in the singular question of the disciples recorded in St. John IX, 2, but our author held it for he says of himself that "being good" he "came into a body undefiled". It is clear that he was influenced by Greek thought but it is equally manifest that he retained his devout faith in the God of his fathers. His marked antipathy to the Egyptians and his love of allegorising point to Alexandria as his place of residence. His book cannot have been written earlier than 150 B. C. and perhaps its date was as late as 40 A. D. That must remain an unsettled question. Dr. Gibson, late Bishop of Gloucester, recommended the book for devotional study but I should not entirely go with him for, to use a phrase of Luther, there is "much heathen naughtiness" in the book. This is due, I think, to some narrow-minded

Jew who has edited the work and not improved it, for there are passages in it, as it now stands, which give flat contradiction to the writer's best ideas and such opposing statements could never come from one sane mind.

The author sets out to answer sceptics. He deals with men who need to have the case for natural religion set forth and argued. They declare that at death man's body is turned to ashes and his spirit dispersed into thin air. His life is brief and sad and at its end there is no healing. By mere chance men are born and hereafter they will be as though they had not been. This scepticism seriously affected their conduct. They became revellers and oppressors. And alas! they were children of Abraham according to the flesh. The righteous man, they said, "upbraided us with sins against the Law and layeth to our charge sins against our discipline." Now it is clear that our author wrote his book for Jews for, though he never cites the name of any man mentioned in the Old Testament, his work is full of allusions to the Hebrew Scriptures. He ardently desired to counteract the damning influence of the Greek speaking world on his compatriots. He was convinced that the Divine purpose was to bless the whole world through the chosen people. Through them "the incorruptible light of the law was to be given to the race of men" (XVIII, 4).

But alas! the ungodly world had converted many of those who should have converted it. So the writer sought to win back to the faith men whose religion and morality were in grave peril and stir in them the hope of eternal life. He shows himself alive to the fact that faith has its sore problems. "Great are Thy judgments", he says, "and hard to interpret". But he is inspired by the glad conviction that there really is a reigning Wisdom which "reacheth from one end of the world to the other with

full strength and ordereth all things graciously" (VIII, 1).

A chapter in one of W. L. Watkinson's books has this suggestive title, "The discipline of the disagreeable", and it is a glorious thing when a man can steadily believe that life's most trying experiences are indeed part of the Father's discipline and designed for an ultimate good so splendid that for its sake one may be glad and at peace while enduring them. That was the faith which our author tried to inculcate. The righteous "having borne a little chastening (or discipline) shall receive great good" (III, 5). He is not so happy in his suggestion as to good men whose days are cut short. They have been caught away, he says, lest wickedness should change their understanding or guile deceive their soul. (IV, 2.) St. Paul is wiser when he says of Onesimus, "Perhaps he was therefore parted from thee for a season that thou mightest receive him for ever." Perhaps! Sure that there is a Providence at work in human lives he would not speak in dogmatic fashion as to its precise purpose in any particular case. In another passage the writer offers a fine thought. "In the memory of virtue is immortality because it is recognized both before God and before men...and throughout all time it matcheth crowned in triumph, victorious in the strife for the prizes which are undefiled." This savours indeed of rhetorical exaggeration and it cannot be said that virtue is always recognized by men but there is truth finely expressed here, the truth that man's best possession and reward is character approved of God. But the writer's finest suggestion is made when he brings in the new world to redress the balance of the old. It is only the wicked who die, he says. As for the good, "in the eyes of the foolish they seemed to have died and their departure was accounted to be their hurt and their journeying away from us to be their ruin

Prize Fiction For Church Management

Summer will take its toll in spiritual effort. The mind seeks diversion. The reader seeks variety. Too heavy food curbs digestion. This summer we are going to do the unusual thing for a preacher's magazine. In both the July and August issues arrangements have been made for prize fiction by best known American writers. Their stories will stimulate imagination and add romance to usual grist of the day's reading.

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The Anglo Saxon

By Wilbur Daniel Steel

This story takes the reader to the atmosphere of the Moslem City. There is play, adventure, religion, life and death. And the surprise ending is the best.

IN AUGUST ISSUE

Fame For Mr. Beatty

By John Norman Hall

A story of tragedy of the machine age life. Every preacher knows the Beatties in his congregation. He is the man who just doesn't click.

Make Sure that You are to Receive These Two Summer Issues of

CHURCH MANAGEMENT

but they are in peace." They are "in the hand of God." So this old time Jew triumphed over the hard facts and dared to believe that the righteous, even though "in the sight of men they are punished" live on and that death makes no breach in the continuity of their life.

Alike in his reticence and in his suggestiveness he is fine when he declares that the holy departed "live forever and the care for them is with the Most High." "Souls of the righteous are in the hand of God and no torment shall touch them." Our ignorance of that other life is abysmal.

"He that hath found some fledged bird's nest
May know at first sight that the bird
has flown
But what fair field or grove he sings
in now
That is to him unknown."

At times, we long to know more; we cry out like Browning:

"O God, that we might see
The souls we love that they might tell us
What and where they be."

But St. Paul says that "those who sleep in Jesus will God bring with Him" and Bengel's terse comment on that is good, "Sweet word! it is used of the living,"

to which we may add as James Denney does "It is used of those who are living with Jesus." And that after all is quite enough for all comfort. They are "in the hand of God" as our author puts it.

In another deeply interesting passage, he says that the righteous "shall receive the crown of royal dignity and the diadem of beauty from the Lord's hand" (V, 15). The thought is not unlike that of the New Testament, though the crown promised there is that of the victor and not as here that of the sovereign. For Christians are called a royal priesthood and the Saviour's promise is that the faithful servant shall rule over cities. Our author had insight into the truth that the reward of loyal service here is promotion to nobler work yonder and that the blessed are there invested with a greater loveliness of character.

What was his basis for this confident assurance? I think the answer is his intense belief in the love of God. God, he says, is "the first author of beauty" and He must be much better than His works. He, the Sovereign Lord of all, who made small and great, alike taketh thought for all." He loves all things that are and abhors none of the things which He has made. By His own acts of mercy, He teaches His people "that the righteous must be a lover of men."

Especially He loves good men who are His sons "well pleasing to Him." Yonder, across the river, they "shall receive great good because God made trial of them and found them worthy of Himself, because He proved them and accepted them."

This is ever the rock basis of the eternal hope. It is confirmed and established for us by the risen Lord because in Him we know the Father. God's child is not to Him a mere means to an end; he is an end in himself. The immortal hope is a sound and sure inference from the known character of God. He who values faithful men will never allow them to perish. Fellowship with Him today is a joy whose "very sweetness yieldeth proof of immortality."

Ambition is an idol, on whose wings
Great minds are carried only to extreme;
To be sublimely great or to be nothing.
—Southey.

O cursed ambition, thou devouring bird,
How dost thou from the field of honesty
Pick every grain of profit or delight,
And mock the reaper's toil!
—Harvard.

The tallest trees are most in the power
of the winds, and ambitious men of the
blasts of fortune.

—Penn.

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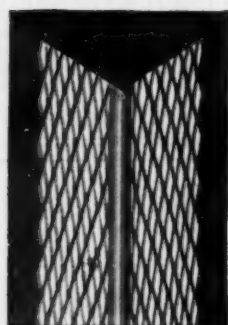
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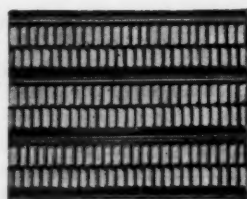
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x—In addition to large sums previously raised
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October, 18 Campaigns

	Advance Expectations	Final Results
Ill.	\$ 75,000	\$ 96,300
N. J.	40,000	55,000
N. Y.	40,000	49,827
Ohio	30,000 P	39,000 x
Penna.	30,000	31,000
Cal.	19,000 D	25,575
Canada (Lutheran) ...	20,000	21,600
N. Y. (U. P. Community)	12,000	21,000
N. Y. (Reformed)	15,000	19,000 x
N. J. (Congregational) .	10,000	17,000

November, 24 Campaigns

	Advance Expectations	Final Results
N. Y.		170,000
Penna.	125,000	155,000
Cal.	75,000	81,000
Cal.	71,000 D	77,000
Ohio (Disciples)	50,000	72,500
Ill. (Disciples)	40,000	55,000
N. Y.	30,000	51,246
N. Y. (Methodist)	35,000	51,000
Penna. (Baptist)	35,000	47,500
Penna.	12,000 P	15,000 x

December—January, 30 Campaigns

	Advance Expectations	Final Results
N. J. (Baptist)	\$150,000 N	\$150,500 N
Ky.	125,000 N	131,103 N
Mich.	50,000	90,200
Ohio	40,000	53,000 x
N. J. (Methodist)	45,000	52,000
Cal.	35,000	51,000
Penna. (Baptist)	30,000	44,000
N. J. (Methodist)	35,000	44,000
Ky. (Baptist)	15,000	25,250 x
Penna.	12,000	18,300

February—March, 28 Campaigns

	Advance Expectations	Final Results
Cal. (Methodist)		185,000
Cal. (Methodist)		179,600
Penna. (Baptist)	125,000	126,000
Penna.	110,000	119,000
Mont.	75,000	97,000
Ill.	75,000	81,210
Ohio (Methodist)	75,000	81,000
Ill.	40,000	52,000
Neb. (Lutheran)	20,000	34,000
N. J. (Episcopal)	20,000	26,000
N. Y. (Congregational) .	20,000	26,000
N. J. (Community)	20,000	23,000

April—May 4th, 16 Campaigns

	Advance Expectations	Final Results
Cal. (Congregational) ..		\$200,000
Ohio (U. B.)		104,123
Cal. (Methodist)	60,000	79,000
Ia. (Presby., United) ..		36,000
Ida.	30,000	35,000
Penna. (Methodist) ...	25,000	34,000
Penna. (Reformed) ...	30,000	35,000
W. Va. (Presby. U. S.) .	22,000	23,000

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400 Churches—\$20,000,000 raised—in the past 3 years

600 Churches—\$32,000,000 raised—in the past 6 years

\$480,000 for 5 BAPTIST Churches in 6 months

From Kentucky: "Thanks to the cooperation of your representative in our pre-dedication campaign in January, also to your cooperation in our initial campaign eighteen months before, we have raised over \$11,000 above the actual cost of our building. We are truly grateful."

From New Jersey: "We of the First Baptist Church of East Orange feel especially thankful that the way opened for our church to secure the rare service of your representative to lead our financial campaign to success (\$40,000 goal over-subscribed in addition to \$110,000 raised a few months previously—a total goal of \$150,000) . . . at a cost of just one-third the fee asked by a business (campaign) organization. . . . We hope the way may be open for our church to secure your representative for a similar service when we are ready to clear our church mortgage."

From Pennsylvania: "The finest financial campaign I have ever witnessed was that conducted under the leadership of your representative for the Wyoming Baptist Church, with which I am connected. It was an evangelistic revival in a real sense. The financial results were beyond expectations. . . . In spite of my wide experience in money-raising, I can think of nothing to perfect your service. I congratulate you upon the gracious spirit which permeated the campaign, upon your fine Christian representative. . . ."

\$243,000 for 3 CONGREGATIONAL Churches in 7 months

From Long Island: "With over \$25,000, we feel that our campaign has been a remarkable success in view of present economic conditions and other problems. The spiritual benefits including increased attendance and loyalty are notable. We now realize more fully that our success would have been impossible without the benefit of your plans and policies and leadership."

From New Jersey: "We were pleased with the spiritual tone of the campaign, with its special emphasis on loyalty. As a result, we are continuing to grow spiritually. The financial results were satisfactory to the fullest extent."

\$220,000 for 4 DISCIPLES Churches in 6 months

From Ohio: "Where two previous campaigns had yielded less than \$25,000, we have \$74,000 raised in the campaign with the cooperation of your Department.—425 pledges. Your director was a real gentleman, who kept his word in every respect . . . leaving them without exception in a happy frame of mind. We can commend your Department without reservation . . . When we have another campaign we shall without doubt have your Department. . . . The Loyalty Crusade in itself was worth the price of the campaign."

From California: "Your methods are the best I have ever known. We will want your cooperation again at dedication."

\$891,000 for 13 METHODIST Churches in 7 months

Over \$440,000 was raised by 3 Methodist Churches in Southern California with our help, during the six weeks preceding Easter. The great satisfaction of pastors and congregations is illustrated by the following letter:

Wilshire Methodist Episcopal Church,
Los Angeles, Calif., April 22, 1930.

"With \$179,625 subscribed on April 17th, the results both in money raised and in the fine spirit created were beyond expectations. The business methods employed and the fine Christian attitude of your two representatives captured our entire church. Their work was splendid and outstanding. I recommend them most heartily."

(Signed) Willsie Martin, Pastor.

Ten other Methodist churches in the east also raised \$451,000 with our help in the past seven months.

From a Layman in Richmond, Va.: "Of \$41,500 raised with the help of your department, more than covering our debt, we have already collected over \$15,000—much more than is due to date."

From a former Presiding Elder: "We were pleased with your help in raising such a splendid sum. We shall be glad to answer inquiries from our denomination."

\$32,000,000 for 600 Churches of 21 DENOMINATIONS

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